KEY

TO

THE ILIAD OF HOMER.

FOR THE USE OF

Schools, Academies and Colleges.

BY

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"Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; but if you mouth it, as many of our players do, I had as lief the town-crier had spoke my lines."

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PREFACE.

THIS book is called a "*Key* to the Iliad of Homer," because it professes to show the student the mode by which he can become master of that work. Of the Twenty-four Books of the Iliad, it may be said that there are comparatively few words in any one of them which may not be found, in some shape, in another. The Sixth Book, from its variety of subjects, contains a complete Homeric vocabulary.

If this be true, then the student who makes himself master of any one of the Books of the Iliad, will have such command of words as will enable him to read and to translate, with facility, any part of the work.

An exception to part of the foregoing proposition is found in the First Book, from which are excluded the epithets and phrases peculiar to similes, and to the description of battles. That Book is also, to a certain extent, deficient in expressions of tenderness, — there being in it but few passages referring to Friendship, Hospitality, or Love.

This volume contains the First and Sixth Books in full; a larger portion of the Fifth, with a few select passages from the Second; and thus all the phraseological deficiencies of the First Book are supplied. From the Fifth, are taken the Similes and Battles; and in the Sixth, which abounds in a great variety of scenes and subjects, are contained the epithets and phrases peculiar in their application to the affections.

THE TRANSLATION.

Although this work is arranged for the use of students, and assumes the appearance of a class-book, it is not intended as such exclusively It is, perhaps, the only poetical translation of any material portion of the Iliad ever offered to the public side by side with the original text. Apart from the novelty of this design, the classical reader will be enabled to see at a glance whether or not the translation responds to the original — and in what respects, if any, there is a departure.

The author has been engaged for upwards of twenty years, at times, in rendering the Iliad into English heroics. He confesses to an earnest desire to introduce his translation to the coming generation; and perhaps there is no better mode of doing this than to begin in the school-room.

There is a vein of heroism running through the Iliad, in the axioms and phrases which fall from the lips of the actors, that tends greatly to the elevation of character. The youth who in his closet makes himself familiar with these exalted sentiments, may be induced to shape his demeanor through life by their holy teachings. If so, he will find himself at all times animated with the most generous emotions. A notable instance of honorable and soul-stirring ambition is developed in the celebrated interview between Glaucus and Diomede. When referring to the teachings of his father, Glaucus says:

> "To Troy he sent me. in pursuit of fame;
> Bidding me ever, with the loftiest aim,
> Strike to be foremost, or in battle's line,
> Or milder labors where the virtues shine:
> So that all future ages may admire
> A son hard struggling to excel a sire."

Not only will the American youth find in these pages exalted sentiments to animate and guide him; but here, too, the warrior and the statesman are taught the golden rules by which alone success is achieved. Witness the speech of Nestor, while restraining the Greeks to the stern office of war:

> "Greeks, if ye be the ministers of Mars,
> Know, blood alone can glut the God of wars.
> While battle rages, let the plunder lie;
> Slaughter 's the word, while foes are left to die!
> Pause not, until the victory complete
> Is doubly won, and hedged the vain retreat; —
> At leisure then the glittering spoils divide."

American officers, who served in the late war, while recognizing the truth of this stern military axiom, will recollect victories won by valor, and lost by the injudicious pursuit of plunder.

*** The translator has selected the metre used by Pope, because he believed it to be best calculated to respond to the true Homeric spirit of the original; because Pope stands at the head of the translators of Homer; and because he desired that his labors, in the same field, should be compared critically with those of the greatest English poet.

University of Alabama. June, 1871.

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TO THE TEACHER AND PUPIL.

THERE can be no material success in any mode of teaching or learning Greek, unless the teacher and pupil perform their respective parts diligently. If they will persevere through ten lessons, in strict accordance to the plan of this book, they will be amazed at the results; and the student who aspires to become an accomplished Greek scholar will be willing to quit the usual manner of reading Greek, and to adopt the new method herein recommended, viz:

I. The pupil is required to memorize and recite the Greek lines. This is designed to supply him with a Vocabulary; for without a recollection of words he can never read Greek with facility or pleasure; and not at all, without constant reference to Grammars and Lexicons. To aid this recollection, he is required, at each succeeding recitation, to repeat in Greek the epithets and leading phrases of the previous lesson.

II. He is required to scan diligently: this is designed to impart an accurate, clear and melodious pronunciation; to aid him in this, he is called upon to utter, with sonorous Greek euphony, certain classes of words arranged with reference to sound and termination: and the teacher should endeavor to induce him to declaim, rather than recite the verses; and should insist upon a clear and distinct utterance.

III. The pupil is required to translate, and to parse rigidly; and the teacher will be remiss in his duty if he allows the pupil to pass a lesson without testing his understanding of the idioms, dialects and expletives. This will demand constant drilling in Grammar. The student is advised to use Hadley's Grammar; and to keep always at hand, Anthon's Iliad, for the use of its valuable notes and glossary.

IV. The pupil is required to keep a Greek and English Lexicon in pencil; for which a blank page is appended to each lesson; this impresses the memory, teaches to write in Greek characters, and supplies a convenient page for reference. In the English-Greek column, he is advised not only to write the words of the lesson, but to collect some of the synonyms, as in the example on page 3.

V. The pupil is required to give an account of each character that comes upon the stage: thus he becomes familiar with Mythology, and the marvelous machinery which develops the peculiar charms of Homer's poetry, and embraces the secret of the rapture he inspires. The student will find a Mythological-Classical Dictionary in the Appendix of this volume.

However tedious it may be to learn the Greek verses at first, the task by degrees will become easier; as one perfect lesson diminishes the labor of learning the next; and Homer is full of repetitions, not only of words and phrases, but of whole paragraphs; while there is a wonderful similarity of construction throughout the Iliad.

The poetical translation is attached, not to guide the pupil in the construction or combination of the phrases, but to disclose the spirit of the poem, which, however vividly it may glow in the original, is utterly smothered in the dull, cold English which attempts to render the words literally.

LESSON I.

Close the book and repeat the Greek lines. Open the book, translate, parse, and scan rigidly. [Do this through all the Lessons.]

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
Οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
Πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
Οἰωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή— 5
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

Sing, Muse, Achilles' ire, to phrensy wrought;
What ills innumerous to the Greeks it brought;
How fierce revenge, in its pernicious might,
Sent souls of heroes to the realms of night—
Their bodies left in many a gory pile,
For dogs to tear and vultures to defile:
But such the will of the Omniscient Power,
By Jove asserted, from that fateful hour,
When Agamemnon fired Achilles' heart,
And the great chiefs, defiant, stood apart.

Q. Who was Peleus? Achilles? Atrides? Answer with a brief biography of each.

SCANNING. — Accurate scanning will greatly aid the student in acquiring a rapid and melodious pronunciation. The Hexameter verse consists of six feet, of which the first *four* may be either dactyls or spondees; the *fifth* is regularly a dactyl; the *sixth* a spondee.

— ∪ ∪ | — — | — ∪ ∪ | — — | — ∪ ∪ | — —
κέκλυτέ μευ πάν-τες τε θε-οὶ πᾶ-σαί τε θέ-αιναι.

A spondee is often admitted in the fifth place, thus:

— — | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — — | — —
Ἕκτωρ δὲ προσέ-ειπεν ἀ-μύμονα Πηλεί-ωνα.

For further rules on scanning, see Grammars.

Πηληϊάδεω. For the formation of patronymics, see Hadley's G. 466.

Find a different mode of expressing "*son of Peleus,*" in line 489 of this Book: Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

GREEK-ENGLISH.

Μῆνις, ιος, ἡ, anger, rage, ire.

Ανὴρ, ανδρὸς, ὁ, man, husband.

Ἄναξ, ακτος, ὁ, king, sovereign.

Ἀείδω, to sing, celebrate.

Θεά, ᾶς, ἡ, a Goddess, Muse.

Οὐλομένην, (2 *a. p. m. of* ὀλλῦμι,) *ep. for* ὀλομένην, destructive, pernicious.

Μυρίος, α, ον, countless.

Ἄλγος, εος, suffering, woe.

Τίθημι, (1 *aor.* ἔθηκα,) to place.

Πολλός, ή, όν, *Ion. for* πολύς, ή, ύ, many.

Ψυχὴ, ῆς, ἡ, soul, spirit.

Ἰφθῖμος, ον, strong, brave.

Ἄϊδι, *d. of* αἴς, αΐδος, *for* Αΐδης, Pluto, Death, Hell.

Προΐάπτω, to dismiss, to send.

Ἥρως, ὁ, a hero.

Ἑλώριον, ου, τό, prey, spoil.

Τεύχω, to cause, produce.

Κύων, a dog, κύνεσσιν, *d. p. ep.*

Οἰωνὸς, ὃυ, ὁ, a bird of prey.

Βουλή, ῆς, ἡ, the will, decree.

Τὰ πρῶτα, *adv. ac.*, first.

Πᾶς, πᾶσα, πᾶν, all, whole.

Τελέω, to accomplish.

Διΐστημι, to separate.

Ερίζω, to quarrel, to contend.

ENGLISH-GREEK.

ANGER, κότος, Θυμὸς, μῆνις, οργιλότης.

MAN, ανὴρ, φῶς, βροτὸς, ἄνθρωπος.

THE WILL, βουλὴ, βούλημα, θέλημα.

THE SOUL, ψυχὴ, θυμὸς; ψυχὴ also means, a *butterfly.*

HERO, ἥρως.

HEROINE, ἡρωΐνη, αντιάνειρα.

KING, αναξ, βασιλεὺς.

GREEKS, Αχαιοὶ, Δαναοί, Ἀργεῖοι.

A DOG, κύων.

TO SING, ᾄδω, μελίζω, μέλπω, ὑμνέω, ψάλλω.

TO SEND, προϊάπτω (*precipitately*), πέμπω, στέλλω, αφίημι.

TO QUARREL, ερίζω.

TO SEPARATE, διιστημι.

☞ This is a sample page, to be followed by students, in pencil, through all the lessons

LESSON II.

Repeat in Greek: The brave souls of heroes. The will of Jove. Atrides, king of men. The divine Achilles. A prey to dogs. The son of Peleus.

Τίς τ' ἄρ σφωε Θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοί,
Οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα
Ἀτρείδης· ὁ γὰρ ἦλθε Θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε Θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

What God arrayed the kings in dire debate,
Prompted the fury and contrived the fate?
Apollo, fair Latona's son and Jove's,
(The earliest offspring of Olympian loves)
Wrathful, avenged an impious offence,
And scourged the Grecian camp with pestilence;
Because Atrides, king, had rudely driven
His priest away, (a priest beloved of heaven)
When suppliant Chryses, with petition mild,
And costly ransom, claimed his captive child;
Bearing the sacred emblem of his God,
A fillet, poised upon a golden rod.
The old man supplicates th' assembled Greeks,
But, chiefly, to the two Atridæ speaks:

Q. Who was Jupiter? Latona? Apollo?
Where do you find a different mode of expressing "The son of Peleus"? Repeat it.
Require the student to practise pronunciation.

βοῦς,	τοὺς,	οἰωνούς,
Λήτοῦς,	λαοὺς,	Αχαιούς,
ἵππους,	βωμοὺς,	αργούς.
ἰφθίμους,	ἕιρους,	

Student's Lexicon.

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LESSON III.

Repeat in Greek: The son of Latona and Jove. Far-darting Apollo Golden sceptre. Boundless ransoms. Swift ships of the Achæans The marshals of the people. The will of Jove. A prey to dogs.

Ἀτρεῖδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
Παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
Ἀζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα.
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·

"Ye Royal Brothers, Marshals of the war;
Ye well-greaved warriors, coming from afar
For Phrygian spoils, — now, may the blessed Gods,
Who hold, on high Olympus, their abodes,
Give you to sack King Priam's lofty town;
To beat his battlements and castles down;
Give you, in safety when the struggle ends,
Laden with riches, to your homes and friends:
But yield my daughter, for the daughter's sake;
Bless the poor father, and these ransoms take:
Do this in reverence to the God of Light,
Far-darting, — all-pervading in his might."
Won by the gentle speech, the Greeks agree
To take the gifts and set the captive free:
But Agamemnon, with a soul on fire,
Loving the damsel, spurned the pleading sire,
And thus rebuked the priest with biting lips:

Q. Let the student give some account of Olympus; its geographical locality and surroundings, and its mythological uses.
Who was Priam? What city is referred to? Who were the Royal Brothers? What is the meaning of the word, Phrygian? Why is Apollo called the God of Light? Who were the Achæans?

Student's Lexicon.

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LESSON IV.

Repeat in Greek: Well-greaved Achæans. The city of Priam. Olympian abodes. Far-darting Apollo. Splendid ransoms. Agamemnon, son of Atreus. Golden sceptre. Boundless ransoms.

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
Ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.
Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·

"Depart, old man, nor loiter near the ships:
Depart, nor dare to seek our camp again;
Thy golden staff may plead for thee in vain.
The maid is mine; — in Argos, 't is her doom
To grace the bed, alternate, and the loom.
Begone, nor stir me with thy piteous cries!"
He spoke: the priest obeyed with downcast eyes;
Retraced his steps along the moaning shore,
His sad soul echoing Ocean's sullen roar.
Earnest, he sought Apollo, as he trod,
Evoking all the fury of the God:

Pronounce:

εἴδεται,	*πείθονται,*	*επιμέμφεται,*
ἔσσεται,	*φράζονται,*	*κεχολώσεται,*
ἵζεται,	*φεύξονται,*	*παρέσσεται,*
πέλεται,	*γένηται,*	*ἐλευσεται.*

Φημὶ: Let the student master this verb, at once, in all its phases, as it is frequently repeated.

Student's Lexicon.

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LESSON V.

Repeat in Greek: Near the hollow ships. The sceptre and fillet of the God. Resounding ocean. To King Apollo. Beautiful-haired Latona. The city of Priam. Splendid ransoms. Golden sceptre.

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ· εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς·

"God of the golden ray, and silver bow,
Whose beams round Tenedos and Cilla glow,
Propitious Sminthian! guardian of the shore,
Where Chryses feeds thy fires with victim-gore,
And bulls and goats oft slaughters at thy fane;
If all his votive offerings are not vain,
In pools of pestilence thine arrows dip,
And send pale death through every Grecian ship!"
So prayed the priest: Apollo heard his prayer,
And quick descended on the darkened air,
Throned on a cloud that swept the angry skies
And clothed the radiant Terror in disguise;
But rattling shafts a Deity betrayed,
As muffled thunder round his quiver played.

Q. Who was Chryses? What and where is Tenedos? Cilla? Explain the epithet, Sminthian.

Pronounce:

Θεοῖο,	Πριαμοῖο,	πολυφλοίσβοιο,
βιοῖο,	ἐλάφοιο,	ἀνδροφόνοιο,
χόλοιο,	πολέμοιο,	ἀιγιόχοιο,
κολεοῖο,	χωομένοιο,	ἀτρυγέτοιο.
Οὐλύμποιο,		

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LESSON VI.

Repeat in Greek: Beautiful temple. Hear me. Fat thighs of bulls. Phœbus-Apollo did hear him. From the heights of Olympus. Having his bow on his shoulders. The arrows rattled upon the shoulders. Resounding ocean.

Ὃ ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν·
Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ', αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς,
Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
Οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·

Far from the fleet, he seized the shining woe,
And fixed it, wrathful, to the yielding bow,
Then drew the silver horns: — terrific rang
The whizzing arrow at the sinew's twang;
Quick through the air successive weapons fly;
The beasts die first, and then the soldiers die;
Their putrid bodies feed the incessant fire,
Whose darkening columns to the skies aspire.
Nine days the fatal shafts unerring flew:
The priest cried, "Slaughter," and the archer slew!
Moved by the Queen of Heaven, whose pitying eye
Surveyed the desolation from the sky,
Achilles calls a council of the Greeks,
And thus to Agamemnon freely speaks:

Κλαγγὴ. Notice the sound of the letters of this word, as illustrative of the idea.

Q. Who was Juno? As Jupiter and Juno are the chief presiding deities of the Olympian Heavens, and as they figure so extensively throughout the Iliad, the student should make himself well acquainted with their history and attributes.

Pronounce:

κῆλα θεοῖο,
ἀργυρέοιο βιοῖο,
χεῖρας λοιμοῖο,
κραδίην ἐλάφοιο,
πόλιν Πριάμοιο,
καρήνων Οὐλύμποιο,
πολυάϊκος πολέμοιο,
παῖδες Πριάμοιο.

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

LESSON VII.

Repeat in Greek: Dreadful was the twang of the silver bow. Sharp-pointed dart. The darts of the God. Achilles called the people to assemble. The white-armed goddess, Juno. Swift-footed Achilles spoke to them. Beautiful temple. The heights of Olympus.

Ἀτρείδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
Ἀψ ἀπονοστήσειν, εἰ κεν θάνατόν γε φύγοιμεν,
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
Ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
Ἢ καὶ ὀνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
Ὅς κ' εἴποι, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
Εἴτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
Αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

"Say, Atreus' son, what hopes for Greece remain,
But for the Greeks to cross the seas again?
Why tarry here, where tedious war's delay
But saves the soldiers for the plague to slay?
But come, now, let us earnestly engage
Some holy priest, or some prophetic sage,
Or dream interpreter, (for visions shine
Through gloomiest darkness with a light divine,)
To find the reason of Apollo's wrath,
And stay the vengeance in its gory path;
Whether neglected rites, or broken vows,
Prompt the great Archer to inflict the blows:
Or, if fat offerings, at his holy shrine,
Of kids and rams, will calm the rage divine."

Pronounce repeatedly *παλιμπλαγχθέντας*.

Θεοῖο,	Οὐλύμποιο,	αἰγιόχοιο,
χόλοιο,	ἠπείροιο,	ἀτρυγέτοιο,
λόιμοῖο,	Πριάμοιό,	ἀργυρέοιο,
βιοῖο,	ἀθανάτοιο,	θεσπεσίοιο,
κακοῖο,	Τενέδοιο,	χωομένοιο,
ποτοῖο,	γελίοιο,	εὐξαμένοιο,
ἐλάφοιο,	Ἑκάτοιο,	ἀνδροφόνοιο,
κολεοῖο,	πόλεμοιο,	πολυφλοίσβοιο.

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LESSON VIII.

Repeat in Greek: Resounding ocean. If we would escape death. War and plague subdue the Achæans. Prophet, priest, or dream-interpreter. The dream is from Jupiter. The darts of the God. The savor of lambs and he-goats. The white-armed goddess, Juno. Beautiful-haired Latona. Swift-footed Achilles. The twang of the silver bow.

Ἦτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὃς ἤδη τὰ τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ Ἀχιλεῦ, κέλεαί με, Διῒ φίλε, μυθήσασθαι
Μήνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον
Ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.

He spoke, and sat: then Thestor's son arose,
Skilful to sift the blessings and the woes
That fateful incidents or dreams disclose;
For all the present and the past were his,
And all the future, too, through prophecies.
Him, great Apollo's self had early taught
The lore of augury: and he had brought,
Through his divining art, the fleet to Troy,
Which now the Day-God threatened to destroy.
Calm and serene, the blameless prophet broke
The listening silence and reluctant spoke:
"Beloved of Jove, thou biddest me inquire
What fatal cause provokes Apollo's ire.
First, swear, for every word of truth I speak,
Against the mighty to protect the weak.

Q. Calchas, son of Thestor, from whom he is called, Thestorides. This part of the Iliad should command the particular attention of the student, as it is the beginning of the great quarrel, and presents the finest specimen of mutual invective on record.

Pronounce:

πτερόεντα,	πτολεμαίου,	πτωσκαζέμεν,
πτολίπορθος,	πτολίεθρον,	πτωχοφανὴς.

Student's Lexicon.

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LESSON IX.

Repeat in Greek: The anger of Apollo, far-darting king. Therefore I will tell. Attend, and swear to me. With words and with hands.

Ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
Ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
Ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅ,τι οἶσθα.
Οὐ μὰ γὰρ Ἀπόλλωνα Διϊ φίλον, ᾧτε σύ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
Συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
Ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.

"Unwise the subject who presumes to bring
To public gaze the follies of his king;
And truths, unpleasant, brought to royal ears,
May rouse the fury of the prince that hears.
Nor light the rage that stirs a monarch's breast;
A smile may cover, and the storm may rest;
But settled malice will assert its claim,
And vengeance lurk in ambush for its game.
Swear thy protection, and thy sword engage,
Should I offend the king." So spoke the sage.
Then swift Achilles vehemently said:
"Speak all thy mind, and speak it undismayed:
Proclaim the oracle Apollo brings;
Nor be thy soul un-hinged by fear of kings.
By him, thy tutelary God, I swear, —
By him, Jove's son, who hears and heeds thy prayer,
That, while the life-blood warms Achilles' vein,
No man, or in the ships or on the plain,
Against the priest shall raise a threatening hand! —
Not even the King of kings, tho' foremost in command."

Student's Lexicon.

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LESSON X.

Repeat in Greek: Swift-footed Achilles, answering, addressed him. Near the hollow ships. Heavy hands. Reveal the prediction. Apollo, dear to Jove. Some prophet, or priest, or dream-interpreter. The white-armed goddess, Juno.

Καὶ τότε δὴ Θάρσησε καὶ ηὔδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
Ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
Τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος ἠδ' ἔτι δώσει·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
Ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

Then spoke the prophet: "Not for broken vows,
Nor rites neglected, fall these heavy blows;
But that his priest, who claimed the beauteous maid,
Was driven away, dishonored and dismayed:
Tho' rich the ransom, and the phrases mild,
With which he sought to gain his captive child,
The King of kings denied th' asserted claim,
And gibed the father with the daughter's shame.
For this, far-darting Phœbus' shafts abound;
For this, the Greeks encumber, dead, the ground.
Nor will the God's avenging arm be still,
Until, obedient to Apollo's will,
Without a price, th' audacious king restore
His prize, Chryseís, to her native shore;
And, with the damsel of the rolling eyes,
Send hecatombs to brighten Chrysa's skies:
This done, the God, persuaded, may relent,
And cease resenting, when the Greeks repent."

Pronounce:

ἦλθεν,	ἤγερθεν,	μετόπισθεν,
ἐμέθεν,	τηλόθεν,	κλισίηθεν,
προσθεν,	οὐρανόθεν,	ἔθεν.

Student's Lexicon.

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LESSON XI.

Ἦτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐικτην·
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν·
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες·
Αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
Ἐσθλὸν δ' οὐδέ τί πω εἶπες ἔπος οὐδ' ἐτέλεσσας·
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
Ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
Οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλαὰ ἄποινα
Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
Οἶκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
Κουριδίης ἀλόχου· ἐπεὶ οὔ ἑθέν ἐστι χερείων,
Οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα.

He said, and sat. Then Agamemnon rose;
On his dark brow a rising tempest grows;
His gloomy breast is filled with raging ire,
And his red eye-balls glare, as lit by fire.
He cast on Thestor's son a deadly look,
Then, fierce assailing, to the prophet spoke:
"Croaker of ills! thy evil-boding mind
Still searches, vigilant, our faults to find;
Thy soul's dark appetite voracious feeds,
Not on our good, but, on our evil deeds.
Predicting still imaginary wrong,
When will the good we do command thy song?
Thou seekest now to spread the false belief
That I provoked the wrath that brings the grief,
Because I failed to yield my lawful right,
And take base metal for my soul's delight:
For much I long the damsel to detain:
No captive she — *I* wear the silken chain.
More dear to me is this bewitching maid,
Than was my wife in bridal robes arrayed:
No less accomplished in domestic art,
Or the sweet cunning that beguiles the heart;
In form and genius not the less divine; —

Student's Lexicon.

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LESSON XII.

Repeat in Greek: Widely-ruling Agamemnon. His black mind was greatly filled with rage. His eyes were like shining fire. Prophet of ills. Eying Calchas, he addressed him. Splendid ransoms. I have preferred her to Clytemnestra, my virgin wife.

Ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
Βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν·
Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη.
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων,
Πως γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοι;
Οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
Ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
Ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
Δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

But now, even her I willingly resign,
Professing, here, a monarch's honest zeal,
To yield his private for the public weal.
But, Chiefs, prepare to substitute the dame:
Must I, of all, be left an empty claim?
Still unrewarded must the Sovereign be,
While ye enjoy the fruits of victory?"
Divine Achilles, swift of foot, exclaimed —
Fierce answering Agamemnon: "O most famed,
Most avaricious and spoils-loving king:
Still must the liberal Greeks new treasures bring,
Fresh contributions to thy towering pride?
We have no common plunder to divide.
The spoils of rapine, from the cities brought,
Have been divided: shall the troops that fought, —
Magnanimous Achæans, great of heart, —
Bring back, each chieftain, his allotted part?
Do thou, obedient to the God's demand,
Restore the damsel to her native land;
Relieve the father's heart; — thou shalt not lack
Of great rewards, when Jove permits to sack
The thick-walled town of Priam: — for his care,
The Greeks will give their chief a fourfold share."

Student's Lexicon.

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LESSON XIII.

Repeat in Greek: Magnanimous Achæans. Neither at any time. And it is not fit. If ever Jove permits us to sack. Threefold and fourfold. The well-walled city of Troy. Virgin wife. Heights of Olympus. Silver bow. Resounding sea. The Far-darter has given, and still will give. The rolling-eyed girl.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
Ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὖτως
Ἧσθαι δενόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
Ἁρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται, —
Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.

"Think not, Achilles," Atreus' son replied,
"Though great in war, and to the Gods allied,
That guileful words can thwart thy Chief's control,
Or shake the settled purpose of his soul.
Shalt thou, when I give up my charming prize,
Keep thy soul kindled still by beauty's eyes?
If, when I let the lawful captive go,
The generous Greeks fit recompense bestow,
'Tis well: if not, I claim the Sovereign's right,
To seize some darling in her chief's despite;
Ajax, Ulysses, or even Peleus' son,
May lose a dame, and chafe to be undone.

"*To the Gods allied:*" — Achilles was the son of Thetis, the Goddess. The phrase *divine*, or god-like, is not used by the poet to signify perfection in men, but applied to considerable persons on account of some particular qualification or advantage, which they were possessed of, above the common standard of mankind. Thus it is ascribed to Achilles on account of his great valor, as well as his birth; to Ulysses, for his pre-eminence in wisdom; even to Paris, for his exceeding beauty; and to Clytemnestra, for several fair endowments.

Student's Lexicon.

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LESSON XIV.

Repeat in Greek: To sack the well-walled city of Priam. If ever Jupiter should give. O God-like Achilles! Ajax, or Ulysses.

Ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις·
Νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
Θείομεν, ἂν δ' αὐτὴν Χρυσηίδα καλλιπάρῃον
Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
Ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
Ἦε σύ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
Ὄφρ' ἡμιν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
Ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
Δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.

But let this pass. Prepare the ship to take
The damsel, yielded for the people's sake.
When, on the deck, the hecatomb is laid,
Let the proud craft receive the beauteous maid;
Man the trim galley with accomplished oars; —
So may the plague depart these fated shores.
Idomeneus or Ajax take the charge;
Or, let Ulysses guide the sacred barge;
Or thou, vain chief, assume th' important place,—
Take the sweet freight, and crave Apollo's grace."
At this, Achilles, with an angry eye,
And scornful tone, impetuous made reply:
"O impudent! Ah me! that thy smooth words
Had roused the generous Greeks to grasp their swords,
Too credulous, and sail the seas afar,
In search of distant and uncertain war,
For thee, thou groveling slave of sordid soul!
Henceforth what Greek will suffer thy control?
I came not to avenge, on Priam's line,
A wrong committed upon me or mine; —

Student's Lexicon.

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LESSON XV.

The teacher will supply the Catechism of epithets and phrases, and prescribe the pronouncing lessons, whenever they are omitted.

Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ,
Καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
Οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·
Ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
Πρὸς Τρώων·—τῶν οὔτι μετατρέπῃ οὐδ' ἀλεγίζεις·
Καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
Ὧι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
Οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
Ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
Σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.

My oxen graze in peace; my pastures grow
The ripening maize; my vines with nectar flow;
My bounding steeds, on uninvaded plains,
Luxurious feed, and flaunt their flaming manes;
Phthia still nourishes her stalwart race,
And seas and mountains fortify the place.
With thee, the Greeks united to proclaim
A husband's honor in thy brother's name;
But thou, unmindful of a soldier's toil,
Dost threat to rob me of a victor's spoil,
Awarded by the Greeks to my embrace:
(Thine envious eyes devoured the damsel's face.)
Thus is it ever, — when a city yields,
And Conquest piles its wealth upon the fields,
Thy prying glance detects the richest heap; —
Thy hands, that sow not, are the first to reap;
While I, whose strength achieves the glorious deed,
Must yield the booty to the monarch's greed,
Content to carry off a smaller prize!
Suppose it dearer, in a soldier's eyes,
As was the maid that blessed my war-worn arms;
What chief shall rob me of her sacred charms?

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

LESSON XVI.

Νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀίω
Ἐνθάδ', ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
Λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
Οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
Ἔχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλήων·
Αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
Εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
Οἴκαδ' ἰὼν σὺν νηυσί τε σῇς, καὶ σοῖς ἑτάροισιν,
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
Οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
Ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
Πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον,
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῇς,

But homeward now, I plunge th' inviting seas;
Better to live inglorious, and at ease,
Than toil, a dupe, for such rewards as these.
But know, thou brazen face, though chief thou art,
Thy wages will be small when I depart."
"Haste," Agamemnon cries; "embark thy fleet;
I do not crave thy presence nor entreat;
Others will honor me when thou art hence,
And Jove will guard me with HIS Providence.
Of all the high-born kings, thee most I hate:
Broil of the camp, and Discord of the state.
Valor thou hast: from Heaven thy valor came;
Some God endued thee with thy strength of frame.
I heed thee not, thy strength, thy rage, thy threat;
Nor care I to delay thy quick retreat.
Away to Thessaly; desert these braves;
Rule the low Myrmidons, thy proper slaves.
But hear and heed: Apollo, God of day,
Commands Chryseís to be sent away;
My well-manned galley shall the dame convey:
But know, vain prince, I substitute her charms,
And take thy prize, Briseís, to my arms!

Student's Lexicon.

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LESSON XVII.

Ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
Ἶσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.
Ὣς φατο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
Στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
Ἦ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
Τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρείδην ἐναρίζοι,
Ἠὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἕως ὅγε ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
Ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
Οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη, 195
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
Στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
Οἴῳ φαινομένη, τῶν δ' ἄλλων οὔτις ὁρᾶτο.
Θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν. 200
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Will drag the damsel from thy tent, to show
That Agamemnon is a dangerous foe."
Thus spoke the haughty monarch. Rage and grief
Alternate sway the Myrmidonian chief.
Throbs his big heart behind his shaggy breast,
And storms contending rend his mighty chest.
Whether to curb the fury of his soul,
And let the anguish of his heart control,
Or lift his mighty falchion from his thigh,
Break through the crowd and teach the king to die.—
This he resolved,— the ready sword obeyed,
But gentler promptings checked the half-drawn blade.
Minerva plucked him by the golden lock!
He felt a God-head, and confessed the shock!
Behind the chief, she stood; he turned, amazed;
He saw, bewildered, and bewildered, gazed.
To him, at once, the Heavenly Maid revealed
Her radiant eyes, — to all the rest concealed.
Juno had sent her from the realms above, —
For both the chiefs commanded Juno's love.

Student's Lexicon.

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LESSON XVIII.

Τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
Ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
Ἀλλ' ἔκ τοι ἐρέω. τὸ δὲ καὶ τελέεσθαι ὀΐω,
Ἧις ὑπεροπλίῃσι τάχ' ἂν ποτε θυμὸν ὀλέσσῃ.
Τὸν δ' αὖτε προσέειπε Θεὰ γλαυκῶπις Ἀθήνη·
Ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθῃαι,
Οὐρανόθεν· πρὸ δέ μ' ἧκε Θεὰ λευκώλενος Ἥρη,
Ἀμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.
Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεται περ.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
Ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.

"Hast come," he cried, "bright offspring of the God
Who rules the world with his majestic nod, —
Hast come from heaven to witness my disgrace?
Behold the insolence and pride of place,
That puts the king beyond the subject's reach!
But Atreus' son shall rue the threat'ning speech.
Madness and scorn provoke impatient Fate,
And arrogance precipitates the date:
Thus 't is accomplished:" —
"Nay, put back thy sword,"
The Heavenly Maid replied, with soothing word.
"From heaven I came, in haste, to calm thy rage,
To curb thy spirit and thy wrath assuage.
'T was Juno sent me, for alike to her
Are Agamemnon and Achilles dear.
Juno commands: with words alone annoy;
Why should a Greek his fellow Greek destroy?
Listen and heed; — the day will come, when he,
An humble suppliant, shall apply to thee,
With costly gifts and soft atoning words,
And messengers for Myrmidonian swords.
Heed thou the wise advice by Juno given;
Accomplished ever is the will of Heaven."

Student's Lexicon.

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LESSON XIX.

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Χρὴ μὲν σφωϊτερόν γε, Θεά, ἔπος εἰρύσσασθαι,
Καὶ μάλα περ Θυμῷ κεχολωμένον· ὡς γὰρ ἄμεινον.
Ὅς κε Θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.
Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
Ἀψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
Μύθῳ Ἀθηναίης· ἣ δ' Οὔλυμπόνδε βεβήκει
Δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρείδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·
Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
Οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
Τέτληκας Θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
Ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ.

The mighty man, with long-drawn breath, suppressed
His rage, obedient to the high behest:
Then answered meekly: — "Be it so, indeed;
Who heeds the Gods, him the great Gods will heed."
His hand, vehement grasping, thrust the blade
Back in its rattling sheath: the blue-eyed Maid
Vanished, and reached sublime th' Olympian court,
Where Jove presides, and only Gods resort.
Resentment, as the Goddess winged away,
Possessed the chief, and rage again held sway:
"Besotted knave," he cried, "still steeped in wine:
Thou art a very dog, to bark and whine;
But when the game is up, and hot the chase,
A stag, quick bounding to a covert place.
When, in the battle, didst thou lift a hand?
Or in the deadlier ambush take a stand?
That had been death, indeed, to thy pale soul:
It suits thy temper better to control
In camp contentions, O thou King of kings,
And play the arbiter in little things:
Better to pluck a victor of his spoil,
And fleece the soldier that neglects to smile.

[*To be kept, in pencil, and to enter into the rule of merit.*] *The student is not expected to repeat any moral previously written. This exercise should be perfected on a separate sheet, and transferred to two pages, with great care.*

LESSON XX.

Δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.
Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι,
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
Οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
Ἐν παλάμῃς φορέουσι δικάσπόλοι, οἵτε Θέμιστας
Πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὅρκος·
Ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν 240
Σύμπαντας· τότε δ' οὔτι δυνήσεαι, ἀχνύμενός περ,
Χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Voracious king, still govern with a frown;
Thy tyranny hath bowed thy people down
To meek forbearance; despotism tames
To slavery the soul that should be fame's.
And but for this, thine insolence, to-day,
Had numbered thee with spirits passed away.
But hear: I swear, by this uprooted pine,
Which never more shall sprout, nor prop a vine;
Torn from its mountain home, no more to swing
Its towering summit in the breezy Spring;
Peeled of its bark, and rifled of its buds;
Its moistless eyes transpierced with golden studs;*
Emblem of right, by Jove made consecrate;
The pledge of justice from the powers of state;
By Grecian Judges recognized with awe,
Who guard the sacred temples of the law;—
By this, I swear,—tremendous oath to thee,
And still more awful to be kept by me;—
The allied kings of Greece shall rue the hour
When Agamemnon, in his pride of power,
Broke with Achilles! They shall sigh in vain,
When Hector crowds with death th' encumbered plain.
Then shalt thou learn to prize Achilles lost,
And Greece, in blood, shall calculate the cost."

* I have transplanted "*χρυσείοις ἥλοισι*" from line 246 (below), and omitted the words in the translation of that line.

Student's Lexicon.

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LESSON XXI.

Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ
Χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
Ἀτρείδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
Ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν.
Ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὤ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι
Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
Ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν
Ἀνδράσιν ὡμίλησα, καὶ οὔποτέ μ' οἵγ' ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,

He said: then sullen dashed the sceptre down,
And silent sat. While Agamemnon's frown,
Lit with a glare, betrayed the monarch's rage,
Upsprang the Pylian Orator and Sage,
Nestor, whose honeyed words mellifluous roll,
Persuade the senses and enchant the soul.
Two ages past had felt his Rule sublime,
And left him, whitening on the heights of time,
To rule the sons whose grand-sires were his friends.
Thus he advises, cautions, and commends:
"Gods! what a woe to Greece! what wild delight
Would ring through all the halls of Troy to-night,
Could Priam know the mighty jar that brings
Discord to Greece, and severs kings from kings!
Ye Chiefs of eminence, — for power, the one,
And one for matchless strength to prop a throne, —
Let Nestor speak — Nestor of ancient days;
He lived with mighty men, and knew their ways;
Their like, in council or on battling plain,
I ne'er have seen, and ne'er will see again:

Student's Lexicon.

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LESSON XXII.

Οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
Κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν
Κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
Τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
Καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
Καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
Ἀλλὰ πίθεσθε καὶ ὔμμες· ἐπεὶ πείθεσθαι ἄμεινον.
Μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
Ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
Μήτε σύ, Πηλείδη, ἔθελ' ἐριζέμεναι βασιλῆϊ
Ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
Σκηπτοῦχος βασιλεύς, ᾧτε Ζεὺς κῦδος ἔδωκεν.

Pirithous, Dryas, daring Polypheme,
And Theseus, loftier in the world's esteem;
Exadius, Cœneus, a gigantic race,
Fierce in the battle, foremost in the chase;
The boldest warriors of the present day
Would not have dared to face them in the fray;
Mighty themselves, they fought with mightiest men,
And drove the Centaur from his mountain den.
These stalwart chiefs, whose fame immortal burns,
Called for my aid, and aided me in turns, —
Called me from Pylos, in their state-alarms:
I fought my best, companion of their arms.
And when their wavering minds for wisdom sought,
Nestor was trusted to supply the thought.
Then listen, princes both, — my words are wise:
Leave thou Achilles master of his prize;
The Greeks decreed the damsel to his share, —
Who wins the garland should the garland wear; —
Nor thou, Achilles, ineffectual rail,
Nor yet the heaven-selected King assail,
Whose delegated power predominates
O'er forty kings, — the kings of forty states.

Student's Lexicon.

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LESSON XXIII.

Εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
Ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
Ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Ναὶ δὴ ταῦτά γά πὔντα, γέρον, κατὰ μοῖραν ἔειπες.
Ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
Πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
Πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω.
Εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
Τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
Εἰ δή σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·

Valiant thou art, and allied to the Gods;
But Agamemnon sways with mightier odds;
Out of the reach of any mortal hand,
His Jove-propped throne pre-eminent shall stand.
Thou, Atreus' son, give up thy rash design
To seize the maid: be then the office mine,
To soften Peleus' son to tones of peace, —
The pride of Thessaly and prop of Greece."
The King of kings replied: "Thy words are true,
And reverence to thy righteous speech is due:
But this bold prince aspires to chief command,
With will imperious and rapacious hand;
Claims, that the Grecian hosts by him be swayed,
And furious chafes if he be not obeyed.
But there is one who will not tamely yield.
What though his strength prevail and sweep the field?
The Gods endowed him thus, to shine in fight —
Not to invade a monarch's sacred right."
To him, Achilles: "Justly might my name
Be coupled with a craven vassal's shame,
Should I obey thee still, (a blinded tool,)
And cringe subservient to thy shallow rule.

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LESSON XXIV.

Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀΐω.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,
Οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
Τῶν δ' ἄλλων ἅ μοί ἐστι θοὴ παρὰ νηῒ μελαίνῃ,
Τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
Εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.
Ὣς τώγ' ἀντιβίοισι μαχεσσαμένω ἐπέεσσιν
Ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
Ἴε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
Ἀτρείδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
Ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην
Βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον
Εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Command not me; — these other powers invoke;
My neck no longer wears the tyrant-yoke.
But listen, and remember what I say:
Go to my tent and take the maid away;
I make no war, — since they who brought the dame,
And gave reluctant, now the gift reclaim.
For her I draw no sword 'gainst thee or thine;
But touch no other goods that may be mine,
Stored in my sable ships that sweep the brine:
Make but th' attempt! Atrides' blood shall stain
Achilles' lance, and glut the craving plain."
The wrangling ended thus: the chiefs arose,
And brought the wordy tumult to a close.
Achilles, toward his ships, with lordly stride,
His followers led, — Patroclus at his side.
The monarch, mindful of the Deity
Offended, launched his galley on the sea;
The boat was filled with sacrificial stores,
And twenty chosen row-men plied the oars.
With royal hands Atrides led the Fair,
And gave the damsel to Ulysses' care.

Student's Lexicon.

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LESSON XXV.

Οἳ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα·
Λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἳ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
Ἔρδον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας
Ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Κνίση δ' οὐρανὸν ἶκεν ἑλισσομένη περὶ καπνῷ.
Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
Ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
Χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
Ἐλθὼν σὺν πλεόνεσσι, τό οἱ καὶ ῥίγιον ἔσται.
Ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

The waters recognize the precious freight;
With winds propitious, and a crew elate,
Ulysses, captain of the sacred barge,
Swift o'er the rolling sea conveys his charge.
Then Agamemnon solemnly ordained
Full expiation for the laws profaned.
The camp is purified, by his decree,
And all uncleanness cast into the sea.
To wronged Apollo, bulls and goats are slain,
And flames expiatory light the plain;
Their savory messengers, in fumes, arise
To join the azure-troopers of the skies.
While thus the troops laborious do their part,
Resentment triumphs in the monarch's heart;
Two zealous heralds at his call draw near,
Respectful listen and reluctant hear:
"Go to Achilles' tent," he sternly said,
And, seizing, hither bring the dark-eyed maid.
If he refuse, then I myself will go
To seize the damsel, and defy the foe."
Thus frowningly he spoke, and added still
A harsher phrase signific of his will.

Student's Lexicon.

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LESSON XXVI.

Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
Τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.
Τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
Στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.
Αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·
Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
Ἄσσον ἴτ'· οὔτι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
Ὅ σφῶϊ προἰει Βρισηΐδος εἵνεκα κούρης.
Ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,
Καί σφωϊν δὸς ἄγειν. Τὼ δ' αὐτὼ μάρτυροι ἔστων
Πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,
Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε
Χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι

Sadly the heralds trod the barren sand,
Loth to convey their Prince's rash command,
And came upon the Myrmidonian ships.
A dubious silence played about their lips,
As they beheld the hero near his tent:
Nor did Achilles, seeing them, resent;
For they, in reverence, paused and stood afar
Dejectedly, as if reluctant there; —
Nor told their wish: he saw the generous mind,
Appreciative, and repaid, in kind:
"Hail, messengers of Jove, and from the king!
Approach, whatever evil speech ye bring.
Not you I blame, but him whose envious eyes
And groveling soul demand my heavenly prize.
Patroclus, come, my noble friend, obey
The King of kings, and send the dame away:
Surrender fair Briseís: — but let these
Most courteous heralds be our witnesses,
With all the gods above and men below,
(As I have cause to be Atrides' foe,)
If ever Greece shall need my arm again,
To stay the havoc on the Phrygian plain,
Every appeal to me shall be in vain:

Student's Lexicon.

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LESSON XXVII.

Τοῖς ἄλλοις. Ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ δύνει·
Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
Ὅπτ ὡς οἱ παρὰ νηυσὶ σόοι μαχέωνται Ἀχαιοί.
Ὣς φατο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ· 345
Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
Ἡ δ' ἀεκουσ' ἅμα τοῖσι γυνὴ κίεν. — Αὐτὰρ Ἀχιλλεὺς
Δακρύσας ἑτάρων ἀφαρ ἕζετο νόσφι λιασθείς,
Θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον. 350
Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·
Μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
Τιμὴν περ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
Ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

Still let the king infatuated rave:
He knows not how to estimate the brave;
He cannot by the past the future meet,
Nor show the Greeks how best to guard the fleet."
He ended; — when Patroclus brought the maid,
And fair Briseís to the guides conveyed.
Silent she came — with lingering step, she went,
Moving, reluctant, from her hero's tent.
But fierce Achilles, from his friends apart,
Grasped the cold beach in agony of heart.
There gazing on the Ocean's darkling swell,
He called his mother from her crystal cell;
And thus, with outstretched arms, imploring speaks,
While tears of rage hang burning on his cheeks:
"O mother, as thou gavest me a life,
Short, by decree, and full of toils and strife,
Should not high-thundering Jove, whose WILL is Fate,
Vouchsafe more glory to the briefer date?
But Saturn's son now turns away his face,
Nor heeds Achilles, covered with disgrace:
For Agamemnon, coveting her charms,
Takes my sweet prize, Briseís, to his arms!"

Student's Lexicon.

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LESSON XXVIII.

Repeat in Greek: High-thundering Olympian Jove. Stretching out his hand. Looking upon the wine-colored sea. Atrides has dishonored me. But Achilles having wept. Thus he spoke, shedding tears.

Ὣς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ
Ἥμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
Καοπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς, ἠΰτ' ὀμίχλη·
Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.
Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
Οἶσθα· τίη τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω;
Ὠιχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
Τήν δὲ διεπράθομέν τε, καί ἤγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἔλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρῃον.

The Goddess-Mother, in her crystal cave,
Hears the complaint resounding through the wave.
Leaving her father, in his ancient home,
She comes, embodied in the Ocean's foam.
She clasps Achilles' hands, and mates his eye;
Wipes off his tears, and answers sigh with sigh.
"Why weeps my son? Conceal not: — all confess,
That I may know the cause of thy distress."
"Thou know'st! Why tell thee things so widely known?
We marched against Eëtion's sacred town:
Success, in glorious battle, crowned our toils,
And heaped the Grecian camp with victor-spoils.
Of these, the chiefs allotted each a share,
And gave the King a maid, divinely fair,
Her charms just opening like the dawning East,
Chryseïs, daughter of Apollo's priest.

Q. Give some account of Thetis. Who was her father? What town is meant by Eëtion's? Give some account of Thebes.

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LESSON XXIX.

Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
Χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
Ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
Πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. Ἄμμι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο·

Then came the father to the Grecian fleet,
Seeking his captive child with ransoms meet;
Bearing the sacred ensign of his God,*
A fillet poised upon a golden rod.
To all the mail-clad Greeks assembled there,
But chiefly to the Marshals of the war,
The pious priest addressed his moving prayer.
The Greeks assent, with generous acclaim,
To take the ransoms and release the dame;
But, Agamemnon, with insulting tone,
Detained the child, and bade the sire begone!
The priest returned, enraged; and as he trod,
Evoked the fury of his outraged God.
Apollo, listening, heard the vengeful prayer,
And filled with pestilence the murky air.
The arrowy mischief pierced, with fatal wound:
The Greeks lay dead and dying all around.
A sage, God-gifted with prophetic skill,
Proclaimed the cause, and showed Apollo's will.

* The student will observe here a repetition, almost word for word, of the lines from 11 to 16.

Student's Lexicon.

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LESSON XXX.

Αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
Ἠπείλησεν μῦθον, ὁ δὴ τετελεσμένος ἐστίν.
Τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισῆος, τὴν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
Ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
Πολλάκι γὰρ σέο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
Οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.

Straightway, to pacify the God, I urge
To yield the dame and mitigate the scourge:
Then Agamemnon turned his rage on me;
And yet appeased th' offended Deity.
He sent Chryseís to her father's arms,
And robbed me of Briseís' matchless charms;
The prize of valor and the gift of Greece:
Just now the heralds seized the blushing fleece.
Then aid me, Mother: hasten to the feet
Of Jove:—the azure-castled King entreat:
Exert thy power, with all a woman's art;
Persuade his mind and fascinate his heart;
If ever thou didst win his awful smile:—
For I have heard thee, oft, my sire beguile,
With stories, how, against the fearful odds
And stratagems of the Immortal Gods,
Thou hast protected Jove from evils dire:
When mail-clad Pallas, wroth against her Sire,
Conspired with Neptune, monarch of the main,
With Juno's help, th' Omniscient power to chain:

Q. Who was Neptune? Pallas-Minerva?

Student's Lexicon.

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LESSON XXXI.

Repeat in Greek: For oftentimes I have heard thee. Having gone to Olympus, supplicate Jupiter. If at any time truly. Black-clouded Jupiter. Both Juno and Neptune, and Pallas-Minerva.

Ἀλλὰ σὺ τόνγ' ἐλθοῦσα, Θεά, ὑπελύσαο δεσμῶν,
Ὤχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
Ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·
Ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ λαίων·
Τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
Αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
Γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

Thetis the hundred-handed monster brought,
To break th' infernal chains that treason wrought.
Remind him that, for thee, Briareus rose,
And came to heaven to thwart his household foes:
The giant (stronger than his sire), elate,
Sat by the King of Heaven in pride of state;
His huge proportions (when the traitors saw)
Inspired the dark conspirators with awe,
To drop the chain. —
Claim recompense for these
Immortal deeds, and clasp the Thunderer's knees.
Assiduous, still, with every art and charm,
Beseech, for Priam's line, His mighty arm;
To drive the Greeks, with slaughter, to the main;
So that the living, who behold the slain,
May taste the madness of their brainless chief,
And supplicate Achilles for relief;
That the proud king his folly may repent,
And learn how injured honor can resent."

Q. Who was Briareus? Who his sire?

Student's Lexicon.

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LESSON XXXII.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
Ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
Ἧσθαι· ἐπεί νύ τοι αἶσα μίννυθά περ, οὔτι μάλα δήν·
Νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
Τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
Εἶμι· αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
Ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
Μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
Χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·

Then Thetis spoke, her cheeks with tears o'errun:
"Why did I rear thee, O my hapless son,
Born in an evil hour, by fate undone?
Would that thine eyes were tearless, and thy heart
Free from all grief, as seated here, apart;
Here by the ships — thy life's too little lease,
But short indeed, might terminate in peace.
But thou art wretched above mortal kings;
For death flies after thee with sable wings,
And swiftest speed. O my unhappy child!
Alas! that Peleus, when I bore thee, smiled, —
Smiled in our palace, witless of this woe.
But yet, to high Olympus I will go; —
Go to the snow-clad summits, whence the roll
Of the long thunder charms the Monarch's soul,
And plead with HIM — perchance I may persuade.
But sit thou here, and stern withhold thine aid:
Nurse thy resentment: keep thine anger warm
Against the Greeks, — however wild the storm
Of battle rage around thee, — stand aloof;
Let thy untamed revenge be pity-proof.
But yesterday, the Sire and all the Gods
Vacated their Olympian abodes,
For pious duties in a distant clime;
To mix in Æthiopian rites sublime.

Student's Lexicon.

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LESSON XXXIII.

The teacher will keep up the questions, as before.

Δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε.
Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.
Ὣς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
Τήν ῥα βίῃ ἀέκοντος ἀπηύρων. — Αὐτὰρ Ὀδυσσεὺς
Ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
Οἳ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
Ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
Καρπαλίμως· τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
Ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
Ἐκ δὲ Χρυσηΐς νηὸς βῆ ποντοπόροιο.

Twelve days of holy banqueting detain
High-thundering Jove, when he returns again:
Then will I seek him on the brazen floor
Of Heaven's high Court, and in thy name implore."
She spoke, and disappeared below the wave,
Her son still raving for the beauteous slave.
Meantime, Ulysses, on the billows, rides
Into the port where Chrysa's priest abides.
Entering the haven, ere they reached the shores,
They furl the sails and man the laboring oars;
Lower the mast, and with a vigorous hand
Draw the trim galley to the sacred strand;
Then, safely mooring, with the precious charge,
Fling out the hawsers and make fast the barge.
Through the sea-breakers then the shore they reach,
And lay the hecatomb upon the beach;
While fair Chryseïs, with a glowing cheek,
Graceful descends, and quits the sea-damp deck.

Student's Lexicon.

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LESSON XXXIV.

Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
Πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ δ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
Ὅς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.
Ὡς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
Παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
Ἑξείης ἔστησαν ἐϋδμητον περὶ βωμόν·
Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
Ἤδη μέν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
Τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·

Her, wise Ulysses to the altar led,
Placed in her father's hands, and solemn said:
"O Chryses, priest, all hail! thy servant brings
An humble message from the King of kings:
Thy daughter he returns, without a price,
And sends a hecatomb for sacrifice
To thine offended God, (whose dreadful bow,
Avenging, fills the Grecian camp with woe,)
That he, perceiving how the Greeks repent,
Assuage their sufferings, and in wrath relent."
Thus having spoke, he gave the sire his child:
The sire and child embraced, and, tearful, smiled.
Then round the altar of the God, in haste,
The hecatomb magnificent was placed.
Washing their hands, they take the mystic bread,
While Chryses, prayful, to Apollo said:
"God of the silver bow, whose rays divine
Round Tenedos and sacred Cilla shine;
Who, when thy priest beseeched, with fury dire
Revenged the captive maid and outraged sire,
And scourged, with pestilence, the guilty race;—

Student's Lexicon.

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LESSON XXXV.

Ἤδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
Ἥδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον·
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
Αὖτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὖέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσῃ ἐκάλυψαν
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καὶε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
Λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
Αὖτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.

But now th' atoning Greeks invoke thy grace:
Yield to my prayer; at once, O king, relent,
And cease to punish, since the Greeks repent."
Thus Chryses prays: Apollo heeds his priest.
The worshipers prepare the solemn feast.
Mysterious rites! they break the sacred bread,
And sprinkle it upon the victim's head.
The prostrate bull, still panting for his life,
Looks at the sky, and feels the fatal knife.
Then from the carcass quick they strip the hide,
And into halves the slaughtered beast divide.
The thighs are severed (as the rites demand),
Larded around, and placed upon the brand:
Stirred by the priest, the crackling blazes creep,
And wind their arms around the precious heap.
Then, with a blessing, from the cup divine
The pious suppliant pours the sparkling wine.
Attendants stand around, with ready spits,
Prepared to seize and roast the severed bits;
These, when the thighs were burned, the entrails taste;
Broil the small parcels for the general feast,
And skilful save, to spread upon the meat,
The wine-mixed drippings, savory and sweet.

Student's Lexicon.

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LESSON XXXVI.

Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
Νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
Οἳ δὲ παννημέριοι μολπῇ θεὸν ἱλάσκοντο
Καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν,
Μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
Δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
Τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
Οἳ δ' ἱστὸν στήσαντ', ἀνὰ δ' ἱστία λευκὰ πέτασσαν·
Ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα

Now, when the labor ends, they all prepare,
With well-toned appetites, the feast to share:
Nothing was lacking to the craving soul;
The meats abounded, and the flowing bowl.
But when the sated suppliants ceased to dine,
Their souls elated with delicious wine,
Huge, glowing goblets, bubbling to the brim,
Were passed around:—then rose the solemn hymn:—
The sacred melody to heaven ascends;
The listening day-God to the music bends;
The Greeks shout pæans, till the sun goes down:—
Appeased, Apollo casts away his frown.
When Darkness spread its mantle o'er the Deep,
Close to their ships, and well, the Grecians sleep.
But when the rosy-fingered Morn appears,
The Grecian galley from her mooring clears.
The hoisted mast supports th' expanding sails;
And Phœbus crowds the craft with favoring gales.
The swelling canvas laps the howling breeze,
And speeds the white-winged skimmer of the seas.

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LESSON XXXVII.

Στειρὴ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
Αὐτὰρ ἐπεί ῥ' ἵκοντο μετὰ στρατὸν εἰρὺν Ἀχαιῶν,
Νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
Ὑψοῦ ἐπὶ ψαμάθοις. ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—
Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
Οὔτε ποτ' ἐς πόλεμον· ἀλλά φθινύθεσκε φίλον κῆρ
Αἶθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.
Ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
Καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
Πάντες ἅμα. Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων

The billows roar around her as she glides,
And splashing waters break upon her sides;
Till, to the eyes of the returning crew,
The wide-spread Grecian camp appears in view.
Arrived, they drag the vessel to the land,
And prop her, high-and-dry, upon the sand.
The crew disperse; each seeks his proper place,
Secure and happy in Apollo's grace.
Divine Achilles, at his ships retired,
His stubborn heart with deadliest vengeance fired,
Disdainful shuns the adulating crowd,*
Where kings are praised, and flattery is loud:
Nor sought the war;† but wore his soul away,
And inward pined to mingle in the fray.
His heart still longed for slaughter, and his eye
Shed fire whene'er he heard the battle-cry.
Twelve days are passed; when, from the distant main,
High-thundering Jove brought back th'Immortal Train.
Th' Immortal Train ascend their high abodes,
Led by the mighty Monarch of the Gods.‡

* *εἰς κυδιάνειραν ἀγορὴν* means something more than an "assembly of heroes."

† *οὔτε ποτε ἐς πόλεμον.* Here is an inconsistency; there had been no fighting during the mission of Ulysses.

‡ *Ζεὺς θεων βασιλεὺς*, as Jupiter is sometimes called.

Student's Lexicon.

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LESSON XXXVIII.

Παιδὸς ἑοῦ, ἀλλ' ἦγ' ἀνεδύσετο κῦμα Θαλάσσης,
Ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε·
Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.*
Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα,
Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
Ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
Τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
Ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας αὐτὸς ἀπούρας.
Ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·

Now Thetis, mindful, quits her coral cave;
Sweeps through the sea, and springs above the wave;
Reaches Olympus, as the dawning light
Gilds the steep summit of the loftiest height.
There sat the Builder of the azure towers,
Sublime, apart from all the heavenly powers.
HIM she approaches with the wiles that please,
And leans, her left hand, on his sacred knees;
Then, with a woman's touch, — a touch to win, —
Soft, with her right hand she caressed his chin:
Then thus: "If e'er, O Father of the Gods,
I served Thee faithful 'gainst imperial odds
When the Immortals planned thy overthrow,
Aid thou my suffering son, o'erwhelmed with woe;
For Agamemnon seeks to blot his name;
And robs him of the just deserts of Fame.
Aid thou my son, and let his gap of days
Be filled with an eternity of praise.

* *Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.* This line is repeated in the 5th Iliad. Homer delights to draw Jupiter away from the celestial Court, at times, to this sublime solitude: "The loftiest summit of many-peaked Olympus." Here Juno and Minerva found him, when they sought permission to go against Mars. (Il. V. 753, 754.)

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LESSON XXXIX.

Τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ. 510
Ὣς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεύς,
Ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ' ὡς ἥψατο γούνων,
Ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
Ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπι δέος· ὄφρ' εὖ εἰδῶ, 515
Ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
Ἦ δὴ λοίγια ἔργ', ὅτι μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
Ἦ δὲ καὶ αὖτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
Νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

Turn thou the tide of war: give Priam's line
Fury and vigor in the fight to shine;
That honors may adorn Achilles' brow,
For contumelies heaped upon him now."
She spoke: nor answered HE by word or sign:
But dubious sat, as pondering his design.
While thus he mused, the Goddess-Mother flung
Her arms about his knees, and closer clung,
There growing, (as the ivy to the limb,)
And thus, assiduous, still beseeches him:
"Come, answer me, all fearless, yea, or nay.
If Thetis be, indeed, a castaway,
Reveal, that she may learn to know her place,
The most dishonored of the heavenly race."
Thus piteously she spoke; when from his throne
The Cloud-assembler heaved a mighty groan:
"Sad work," he said, "and bringing strife between
The Lord of Heaven and his aspiring Queen;
'Twill be excuse for her renewed complaints:
Her wrangling tongue submits to no restraints,
Nor scruples, though the Gods be near, to chide,
And charge, that I incline to Priam's side.

Student's Lexicon.

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LESSON XL.

Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
Εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
Οὐδ' ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω.
Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπερῥώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.
Τὼγ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
Εἰς ἅλα ἅλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
Ἐξ ἑδέων σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
Ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
Ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς.

Be prudent thou, and cautious take thy leave;
The jealous eyes of Juno may perceive.
Depart, — and be the consummation mine;
And when I nod, accept th' auspicious sign, —
Known and acknowledged by the heavenly race:
Portent of sorrow, or the pledge of grace,
Solemnly pondered, and divinely willed;
To be recorded, heeded, and fulfilled."
So spoke the Son of Saturn: as he bows
His awful head, and knits his shadowy brows,
Majestic fall his locks about his face,
And huge Olympus trembles to its base.
The conference ended, — Thetis, at a bound,
Leaped from the height, and plunged the sea profound:
While Jove withdraws from his sublime retreat,
And seeks his palace, where the God-heads meet:
These, to their feet, as he approaches, spring,
And, standing, recognize and hail their king.
The reigning Sire ascends his golden throne:
The Gods all reverence — save the Wife alone.
When she beheld the silver-footed Queen,
Coaxing her lord, she maddened at the scene;

Student's Lexicon.

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LESSON XLI.

Ἀργυρόπεζα Θέτις, δυγάτηρ ἁλίοιο γέροντος.
Αἶτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
Αἰεί τοι φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἐόντα
Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.
Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
Εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
Ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
Ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
Μήτι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ·

Knew that the nod had ratified his word;
And thus she broke upon her conscious Lord:
"Deceitful Son of Saturn! say, what plot
(And who concerted it) is now on foot?
What Goddess learns the secrets of the state,
While Juno is excluded the debate?
But this most pleases thee: — to plot apart,
And hide the weighty secret in thy heart."
"Hope not," the Sire of men and Gods replies,
"To lift the mantle of the mind's disguise:
It is the privilege of kings alone,
To meditate the secrets of the throne,
And bear the heavier burdens of the state: —
Thy frame, frail spouse, would sink beneath the weight.
Whate'er is fitting for a woman's ear,
No other God shall first the secret hear;
But what I choose, inviolate, to keep,
Nor wife, nor God, shall find the hidden deep."
To him the venerable Queen replies:
(Her eyes dilating, as in mute surprise)
"O Son of Saturn, what a speech unkind!
Say, when did Juno ever search thy mind?

Student's Lexicon.

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LESSON XLII.

Ἀλλὰ μὰλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλῃσθα.
Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Ἠερίῃ γὰρ σοίγε παρέζετο, καὶ γάβε γούνων·
Τῇ σ' ὀιω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
Δαιμονίη, αἰεὶ μὲν ὀιεαι, οὐδέ σε λήθω·
Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
Ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
Μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
Ἆσσον ἰόντ' ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.

She does not interfere in thy designs:
Safe are thy secrets, as thy soul inclines.
But I have cause to question, — having seen
The fingers of the silver-footed Queen,
(The cozening daughter of the old Marine,)
Tangling thy beard, — and well I know, the dame
Received the potent pledge for which she came.
(Olympus trembled when the woman won.)
You promised her to glorify her son;
Impart fresh vigor to the arms of Troy;
Let Hector triumph, and the Greeks destroy."
To her, the Builder of the azure towers,
As his dark frowning brow upon her lowers:
"Thou subtlest dweller of th' Olympian skies!
Suspicion lurks behind thy bugle eyes:
Nothing unseen — eavesdropping evermore —
What Jove accomplishes, still Juno must explore!
But this vain knowledge shall avail thee not;
Odious and hated, be thy hapless lot.
What if I pledged the Queen t' avenge her son?
Such is my pleasure — let my WILL be done.
Now take thy seat; submit to my commands;
Provoke me not to touch thee with these hands;
Else, tho' th' Olympians on thy side engage,
They cannot save thee from thy Sovereign's rage."

Q. Who was the old Marine?

Student's Lexicon.

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LESSON XLIII.

Ὣς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·
Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς Θεοὶ Οὐρανίωνες.
Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν
Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·
Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
Εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
Ἐν δὲ θεοῖσι κολωὸν ἐλαύνετον· οὐδέ τι δαιτὸς
Ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
Πατρὶ φίλῳ ἐπίηρα φέρειν Διΐ, ὄφρα μὴ αὖτε
Νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
Εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
Ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
Αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Thus he, severe: the Queen, in wild amaze,
Her rage suppresses and her lord obeys.
The murmuring Deities in groans express
Their terror, but the Sovereign's power confess.
Then Vulcan rose, with ever ready speech,
And artful tongue, to heal the dangerous breach.
Soft in his manner, gentle in his tone,
He soothes the Queen, nor yet offends the throne.
"Sad work, and mischievous," the Artist cried,
"When mortal broils celestial hearts divide:
Most inauspicious is this fierce debate; —
The ready banquet now th' Immortals wait. —
When jars impending shake the Monarch's breast,
How can the Gods enjoy th' ambrosial feast?
Then, mother, let thine anxious son advise;
(Thine intellect is worthy of the skies:)
O gratify my dearest father, Jove;
Obey, and win the Thunderer back to love;
Lest, in his anger, he reprove again,
Disturb the banquet, and the Gods detain.
The mighty Lord can hurl us from the steep
Precipitate, and bury in the deep.
Do thou, by gentlest offices, beguile,
And soothe his rage with thy bewitching smile."

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LESSON XLIV.

Ὣς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
Μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν·
Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
Μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
Χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
Ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο.
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
Μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
Οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.

This said, the son approached, and, lifting up,
Waved and exhibited the double cup, —
(Ambrosean twins,) the Architect, of old,
Himself had fashioned it of solid gold.
"Be patient, mother, and obedient still;
Cope not the God, nor cross his mighty will;
For should the father carry out his threats,
And I attempt to ward the hand that beats,
Thy son would fall beneath the arm of Jove,
And realize the impotence of love.
Once, in the earlier day, I crossed my Sire
In thy behalf, and felt his wrathful ire:
Me by the foot he seized, and headlong hurled,
Through heaven's wide portal, to the lower world.
All day I swooned a-down th' ethereal space,
Nor found, till night, a solid resting-place.
On Lemnos' isle I dropped; the Sinthians there,
Assiduous, nursed me with the gentlest care."
Thus he; — then to the Queen the cup conveyed;
The smiling Queen her snowy arm displayed,
Taking the cup: while Vulcan passed along,
From left to right, and poured to all the throng,

Q. Give some account of Vulcan, and the fable referred to.

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LESSON XLV.

Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
Ὡς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
Οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
Ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
Ἔνθά καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

Beholding him hobnobbing through the crowd,
The Gods forgot themselves, and laughed aloud.
Enlivened thus with glee, th' Immortals hold
Their wassail high in their abodes of gold.
Nothing is wanting to the feast divine;
Ethereal sustenance and rosy wine
Ambrosial flow: nor are the Muses mute,
They chime melodious to Apollo's lute:
Prolong the mellow cadences that rise,
Mellifluous, gushing through the echoing skies:
But when the sun goes down, and Darkness creeps
With muffled feet along th' Olympian steeps;
When the soft soul consents, as Sleep requires,
Each to his separate abode retires, —
Abodes magnificent beyond compare,
Fashioned by Vulcan, with an artist's care.
Jove to his high Pavilion goes, apart
From all, except the partner of his heart:
Subdued, she followed where the Thunderer led,
And graceful slumbered on her golden bed.

☞ We have reached the end of the first Iliad. It is supposed that the Teacher and Pupil have followed directions in accordance to our plan. A few days spent in reviewing, should enable the pupil to recite any of the verses in the foregoing lessons.

We now drop the formality of dividing the following parts of the book into *lessons;* and leave that to the discretion of the Teacher.

Student's Lexicon.

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THE SIMILES.

The student will have observed that there are no regular similes in the first Book of the Iliad. The descent of Apollo as described in line 47, (Ὃ δ' ἤϊε νυκτὶ ἐοικώς — *and he did go, like as to the night,*) is a figure in the nature of a simile, but not drawn out in the usual words of comparison. This peculiarity of the first book renders it necessary, in order to expand the vocabulary, that we should give a few lessons composed of similes; and the following are selected as among the most striking.

It may be remarked, that Homer does not abound in rhetorical figures. He uses few metaphors or idealisms. The simile is his favorite, and almost only figure: there being upwards of *two hundred in the Iliad,* of which the following is a curious classification: From Beasts, 26; from Lions, 30, (hence the Lion is called *Homer's beast;*) from Birds, 12; from Serpents, 2; from Insects, 7; from Fires, 11; from the Arts, 9; from Trees, 9; from the Sea, 11; from the Sun, Moon, and Stars, 8; from Torrents, Storms, and Winds, 13; from Thunders, Lightnings, Comets, and Clouds, 12; from Rural Affairs, 12; from Low Life, 6; Miscellaneous, 26.

THE SIMILE OF THE BEES. — (*The first, in the Iliad.*)

Ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
Αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
Ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
Ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
Ἰλαδὸν εἰς ἀγορήν· — il. ii.

As swarms of honey-makers, from the hive
Incessant pouring, towards the blossoms drive,
And following, eager, as the kings may lead,
Invade the flowery precincts of the mead:
Tumultuous these, and helter-skelter those,
Pile on the daffodil, and crowd the rose;
So from their ships and tents, the Grecians pour,
In separate tribes along the sandy shore.

Note the apposite words of comparison; Ἠΰτε ἔθνεα, (*like as nations;*) ὡς τῶν πολλὰ ἔθνεα (*so, many nations, &c.*)

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DIOMEDE, RETURNING TO BATTLE WOUNDED, COMPARED TO A WOUNDED LION.

Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
Καὶ, πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
Δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥστε λέοντα,
Ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσιν
Χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
Τοῦ μὲν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
Ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
Αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
Αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς·
Ὡς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης. — il. v.

He with fury burns,
And ardent, headlong to the fight returns,
Mad with remembrance of his recent wound;
As when a hungry lion with a bound
Leaps the enclosure eager for his meal,
And snuffing fleeces, sudden feels the steel
Sent by the shepherd penetrate his thigh; —
Roused by the smart, the monster rolls his eye
Terrific; roars, and grinds his bloody teeth:
The shepherd fled, he dooms the flock to death.
He leaps around, and slaughters as he leaps,
And leaves the huddled carcasses in heaps,
Then foaming dashes to his woods again; —
Such vengeance burns along Tydides' vein.

THE DEATH OF PRIAM'S SONS.

Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο,
Εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
Ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
Πόρτιος ἠὲ βοός, ξύλοχον κάτα βοσκομενάων,
Ὡς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
Βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα· — il. v.

Two sons of Priam, fighting side by side
In the same chariot, met the chief and died:
As on the browsing herd, in fleet career,
The lion leaps and prostrate lays the steer
And breaks the heifer's neck at one fell stroke,
Tydides hurled the brothers both, and broke
Against the solid earth their threads of life. —

Student's Lexicon.

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DIOMEDE'S ARMOR COMPARED TO A STAR.

Δαΐέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
Ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα
Λαμπρὸν παμφαίνησι, λελουμένος Ὠκεανοῖο·
Τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων·
Ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.—il. v.

She bathes her hero in celestial rays,
And sheds around him an incessant blaze;
In mutual fires the radiant armor burns,
Shield kindles helm, and helm the shield in turns;
As Sirius, dripping from old Ocean's streams
New burnished, dazzles with his gorgeous beams,
So Diomede, as that effulgent star,
Flames ardent, and his soul pants high for war:
Thus panoplied, he seeks the thickening fray, &c.

THE GREEKS, IN PHALANX, COMPARED TO JOVE-PILED CLOUDS.

Οἱ δὲ καὶ αὐτοὶ
Οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκὰς,
Ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅστε Κρονίων
Νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
Ἀτρέμας, ὄφρ' εὔδῃσι μένος Βορέαο καὶ ἄλλων
Ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιόεντα
Πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·
Ὡς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο. — il. v.

Firm stand the Greeks in phalanx densely joined
Shoulder to shoulder, heart with heart combined;
Sullen as clouds, Jove-piled, on mountain steeps,
All motionless while yet the whirlwind sleeps,
No blasts abroad to shake the steady base,
Or sweep the anger from the storm-king's face; —
So stood the Greeks expectant, undismayed,
While rampant Troy her gathering strength arrayed

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THE VOICE OF MARS COMPARED TO THE SHOUTS OF AN ARMY.

Ὅ δ' ἔβραχε χάλκεος Ἄρης,
Ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
Ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος.
Τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
Δείσαντας· τόσον ἔβραχ' Ἄρης ἅτος πολέμοιο. — il. v.

While Mars, loud bellowing, shook the hills around!
Loud as a myriad warriors' tongues combined,
The onset shouting, in the pæan joined,
The war-God roared! the battle paused, amazed!
Appalled the Greek, appalled the Trojan gazed,
As Mars redoubled his terrific cries,
Roused the celestials and alarmed the skies.

THE CHAFF AND THE DUST.

Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἅλωὰς
Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
Κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας·
Αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοὶ
Λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
Οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
Ἆψ ἐπιμισγομένων· — il. v.

The Greeks stand dauntless, but await the blow,
Covered with the dust: as when the golden wheat
Drops its light covering as the reapers beat,
The rising chaff, in circling drifts, alight
On swains and floors, and clothe them all in white:
So the gray dust, in angry surges driven
By rampant war-steeds to the vault of heaven,
Falls back in whirling eddies on the Greeks: &c.

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JUNO'S COURSERS.

Ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν,
Ἥμενος ἐν σκοπιῇ, λευσσων ἐπὶ οἶνοπα πόντον,
Τόσσον ἐπιθρώσκουσι, θεῶν ἰψηχέες ἵπποι. — il. v.

Far as a shepherd's eye the sea can trace,
When gazing from the head-land — such a space
The willing coursers plunge, from steep to steep,
And neigh vociferous at every leap.

PARIS GOING TO BATTLE, COMPARED TO A STEED JUST BROKEN FROM THE STALL.

Οὐδὲ Πάρις δήθυνεν ἐὺ ὑψηλοῖσι δόμοισιν·
Ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
Σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς.
Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀίσσονται· ὁ δ' ἀγλαιῇφι πεποιθώς,
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
Ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐΐδηκει
Καγχαλόων, ταχέες δὲ πόδες φέρον· — il. v.

Nor lingered Paris long; with soul elate,
And rapid feet, he seeks the Scean Gate.
Swift in the track of Hector he pursues,
His war-gear glittering with a thousand hues:
As when a courser, in his groom's despite,
Breaks the rude halter, and asserts his might;
Sweeps from the stall and scampers o'er the plain,
Intent to plunge the lucid lake again: —
Rearing his head, he flaunts his flaming mane:
He sees — and neighs vociferous as he sees —
The pasturing mares, and snuffs the wanton breeze:
Proud of his form he scours the verdant mead,
And leaps th' enclosure where his favorites feed:
So, war-clad Paris, in his armor bright,
With soul set free from languor, quits the height
Of Pergamus, and eager seeks the fight.

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EXAMPLES OF DOUBLE SIMILES.

TWO YOUNG INEXPERIENCED HEROES COMPARED TO TWO YOUNG LIONS.

Οἵω τώγε λέοντε δύω ὄρεος κορυφῆσιν
Ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
Τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
Σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
Ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
Τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
Καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσιν. — il. v.

As two young lions, trusting their own power,
Quit the protective den in evil hour;
Steal from the dam and leave the mountain's brow,
To roam the valleys and the plains below;
Voracious, seizing herds in fold and stall,
Till by the shepherd's steel transfixed they fall;
So the brave boys, in overweening pride,
Self-trusting, met superior force and died;
As two tall pines late felled upon the plain,
In pride of stature lay the beauteous twain.

TUMULTUOUS RISING OF AN ASSEMBLY.

Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης,
Πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὖρός τε Νότος τε
Ὄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
Ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
Λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
Ὡς τῶν πᾶσ' ἀγορὴ κινήθη. — il. ii.

Then rose the multitude; tumultuous rose,
As rise the billows when the South wind blows,
Wrestling terrific with the Eastern blast,
When Jove with clouds the sky hath overcast,
And the sea's lips grow white with smothered wrath,—
Or, as when ripening corn, in Boreas' path,
Stoops to the storm-king in his downward swoop,
Surging and clashing as the long ears droop
In fearful agitation — so the crowd, &c.

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MARS' ASCENT TO HEAVEN, AFTER BEING WOUNDED.

Οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
Καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο·
Τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
Φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

As when, 'mid sultry vapors that display
Their shadowy hangings, and obscure the day,
Uncertain objects, on the ether dim,
Cheat the short vision as they seem to swim,
So Mars appears, in his ascent to Heaven,
On pillowing clouds, by dark-winged breezes driven.

DIOMEDE, RAGING THROUGH THE FIGHT, COMPARED TO MOUNTAIN TORRENTS — RECENTLY SWOLLEN.

Ὡς οἳ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,
Ἠὲ μετὰ Τρώεσσιν ὁμιλέοι, ἢ μετ' Ἀχαιοῖς.
Θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
Χειμάῤῥῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφῦρας·
Τὸν δ' οὔτ' ἄρα γέφυραι ἐεργμέναι ἰσχανόωσιν,
Οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων,
Ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
Πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε καλ' αἰζηῶν·
Ὡς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἐόντες. — il. v.

Thus fought the Grecian chiefs without dismay:
Tydides moves tumultuous through the fray;
Beholding, none could tell or if he seeks
To rout the Trojans or to drive the Greeks:
He storms as if to bring a general woe,
And fights as if all nations were his foe:
As from the hills the swollen torrents roar,
Mount the high banks, and o'er the valleys pour,
Crush the opposing mole and gurgling sweep
Bridge, cot and cotter towards the whelming deep,
Destroy the garnered harvests of the swain,
And bury all his labors in the main;
While Jove in anger bids the lightnings fly,
And heaves an ocean from the lowering sky;
So Diomede, terrific in his wrath,
Hews through the serried ranks his gory path.

THE BATTLES.

The student will have observed that there are no Battles in the first Book. This renders it necessary to give a few lessons, embracing the varieties of the mode of warfare at Troy, in order to fill our Vocabulary with such words, terms and phrases as are of peculiar use in the description of battles.

Here we have new scenery opening before us. We now deal with war-horses, chariots and charioteers; reins and lashes; bows and arrows; lances, spears and swords; bucklers and shields; plumes and helmets; the shout, the skirmish, the onset and the retreat; wounds, death, the dead, and the terrific ceremony of stripping the fallen foe and bearing off the booty: — all this requires words and phrases which are peculiar, and with which the student must make himself perfectly familiar.

Homer, at one time, wounds through the throat; then through the breast, the lance protruding between the shoulders beyond: at another time he drives, between the eye and nose, a lance which cleaves the tongue and comes out below the chin; again, he shatters the jaws, and leaves the weapon of brass wedged in between the victim's teeth; now he cuts off a hand, and allows the wounded to bleed to death in sight of the severed limb; now he dislocates a shoulder, or benumbs an elbow; and now he so directs a spear as to glide beneath the bone, near the bladder: *διὰ πρό ὑπ' ὀστεόν κατὰ κύστιν.* He wounds Mars in the groin; Æneas on the hip, and Venus in the hand, [*which* of the hands, has puzzled all ages:] Mydon he casts upon his head, in a sand-bank, where the unhappy charioteer sinks to his shoulders, his feet quivering in the air, until his plunging horses drag him to the ground. Then, again, he allows the steeds of some chariot to run away; — when the occupant is thrown from his seat, entangled in the reins and gear, and escapes death from the wheels, only to fall a prey into the hands of the victor.

Homer, among all his other wonderful accomplishments, shows that he was master of the science of Anatomy.

In the death-scenes, too, there is great variety of expression, and a wonderful accumulation of idiomatic phraseology, — but with frequent repetitions: nevertheless, if the eternal clang of the resounding arms of the fallen, becomes at times monotonous, we find relief in the reflection, that the soul of the great hero, who dies on the battlefield, ought to be dismissed with all the "pomp and circumstance of glorious war."

*** The Teacher should direct the special attention of the student, by questions, to a repetition of the words and epithets descriptive of the heroes, their armor and arms, and the mode of fighting. The student should be industrious in filling up this part of his Lexicon.

The battles described in the following lessons have been selected with a view to variety, and they are believed to develop nearly all the war-phrases.

THE BATTLES.

The Death of Pylæmenes and Mydon.

Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
Ἀρχὸν Παφλαγόνων, μεγαθύμων, ἀσπιστάων.
Τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
Ἑσταότ' ἔγχει νύξε κατὰ κληῖδα τυχήσας.
Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα,
Ἐσθλὸν Ἀτυμνιάδην — ὁ δ' ὑπέστρεφε μώνυχας ἵππους —
Χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
Ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
Αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,
Κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὦμους·
Δηθὰ μάλ' ἑστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
Ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν.
Τοὺς δ' ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

Then first Pylæmenes the Spartan smote;
His lance transpierced the Paphlagonian's throat,
As fierce he rode, defiant in his car,
Dauntless and stormy as the God of war.
Mydon, the fallen prince's charioteer,
Wheeling to fly, there closed a sad career:
The son of Nestor, with a broken stone,
Full on his elbow struck the tender bone:
The slackened reins forsook his nerveless hand,
And soiled their ivory trappings in the sand.
Then quick Antilochus, with flashing blade,
Deep in his temple deathful gashes made:
Prone from his car, he fell upon his head,
Sank to the shoulders in a sandy bed,
And there, with legs erect, deep darkness found; —
His plunging coursers dragged him to the ground:
Them to the fleet the victor drove, his eyes
Flashing with triumph o'er the splendid prize.

Student's Lexicon.

[To be kept, in pencil, and to enter into the role of merit.] The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.

HECTOR'S CHARGE, AND DIOMEDE'S SPEECH.

Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
Κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
Καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ·
Ἡ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος·
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
Φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθεν·
Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
Ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
Στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
Ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω·
Ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ·
Ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
Αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
Τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
Καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
Ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
Εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι·

These Hector saw, and clamorous ran to meet.
The serried hosts, arrayed in Troy's defence,
Firm to the combat follow, dark and dense;
Mars leads them, brandishing his flaming spear,
And fierce Bellona maddens his career:
She stirs with fury, HE with slaughter stirs;
Where the fight thickens, there the God appears.
The Trojan Prince is still his chief delight;
Where Hector combats, Mars is in the fight;
Before, beside, behind him, there the God
Shook his red lance, and there protective trod!
Bold Diomede beheld, with dire dismay,
The deities thus guiding Hector's way: —
As when a torrent, surging towards the main,
Hedges the pathway of th' astounded swain, —
A while he gazes, then bewildered turns;
So Diomede, as thus in words he burns:
"How often, warriors, have we seen before
The gallant Hector on our armies pour? —
But now some god consents to be his guide;
Lo! Mars is hovering by the hero's side!
Retire then, Greeks, before the fearful odds:
Still watch the foe, but shun th' assisting gods!"

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Repeat in Greek: They slew Pylæmenes, equal to Mars. Ruler of the magnanimous shielded Paphlagonians. Menelaus pierced with a spear. Antilochus smote his chariot-attendant. Having struck with a hand-stone. Therefore the reins, white with ivory, fell. Hector perceived them through the ranks, and rushed on, vociferating. The powerful phalanxes of the Trojans followed. Mars and venerable Bellona, led them. Mars brandished in his hand a huge spear.

HECTOR AND AJAX.

Ὣς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἦλυθον αὐτῶν.
Ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
Εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας· 610
Στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ,
Καὶ βάλεν Ἀμφίον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
Ναῖε πολυκτήμων, πολυλήϊος· ἀλλά ἑ Μοῖρα
Ἦγ' ἐπικουρήσοντα μετὰ Πριαμόν τε καὶ υἷας.
Τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας, 615
Νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος·
Δούπησεν δὲ πεσών.

On drove the Trojans while Tydides spoke,
And Hector on the Greeks tempestuous broke.
A double death his thirsty spear demands,
And two great warriors perish at his hands,
Menesthes and Anchialus; — in war
Well skilled, and fighting from a single car,
The comrades found together the same fate.
This, stalwart Ajax saw, compassionate,
And instant (for the chief was standing near)
Amphius slew with his revengeful spear:
Amphius, son of Selagus, (the sire
Remained in Pæus, rich beyond desire,
And blessed with all that opulence supplies:)
But glory filled the youth's dilating eyes;
At fate's command and fame's, he came to fight
For Priam's sons, and met eternal night.
Through belt and bowels Ajax' weapon found
Its grinding way, and brought him to the ground.

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Ὃ δ' ἐπέδραμε φαίδιμος Αἴας
Τεύχεα συλήσων· Τρῶες δ' ἐπὶ δοῦρατ' ἔχευαν
Ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
Αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
Ἔσπασατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
Ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
Δείσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
Οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέσταασαν ἔγχε' ἔχοντες,
Οἵ ἑ. μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν,
Ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.

Impetuous leaped the victor on his prey,
And thought to bear his glittering arms away;
While from the foe a storm of lances pour;
Ajax, upon his shield, received the shower:
With one foot on the body of the slain,
The other planted in the gory plain,
He drags away the spear, but leaves the spoils;
For close around the Trojans spread their toils,
Intent to hem him: darts innumerous play
About his head, and darker make the day:
Thus pressed, he staggered back and sullenly gave way.

ÆNEAS AS A PHANTOM.

Αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων
Αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον,
Ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
Δήουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
Ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.—il. v.

Apollo raised upon the battle-field
A phantom-feigned Æneas! his the shield
And radiant arms, and his the graceful form,
As seen that day amid the battle-storm.
Around the phantom fierce the combat broke,
And furious fell the Greek and Trojan stroke;
To battered bucklers clanging shields replied;
The uproar deepened as the warriors died.

Repeat in Greek: There Hector slew two men. Being in one chariot. The Trojans advanced very near them. Ajax hurled with (his) shining spear, and struck. The long shadow-casting spear. Retreat back, nor desire to fight valiantly against the Gods.

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

TLEPOLEMUS AND SARPEDON.

Τληπόλεμον δ' Ἡρακλείδην, ἠΰν τε μέγαν τε,
Ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Υἱός δ' υἱωνός τε Διὸς νεφεληγερέταο,
Τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
Πτώσσειν ἐνθάδ' ἐόντι, μάχης ἀδαήμονι φωτί;
Ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
Εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
Οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
Ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
Εἶναι, ἐμὸν πατέρα θρασυμέμνονα, θυμολέοντα!
Ὅς ποτε δεῦρ' ἐλθὼν ἕνεκ' ἵππων Λαομέδοντος,
Ἓξ οἵῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
Σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
Οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι,
Ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι.

Tlepolemus, of bold Alcides' race,
Sarpedon met; confronting, face to face,
These Jove-descended heroes threatening stood.
Urged by his destiny and haughty blood,
Scoffing, Alcides' son the Lycian hailed:
"Sarpedon, trembler, say, what cause prevailed
And brought to Ilium thy benighted host,
Unskilled in arms, and only skilled to boast
And falsely claim thee as the son of Jove?
Thou spurious offspring of terrestrial love!
How far art thou below the giant race,
The Jove-begotten heroes of old days,
Such as great Hercules, my father, was!
With six small ships, Jove's lion-hearted boy
Conquered Laomedon and ancient Troy;
Brought Ilium's shining temples to the ground,
And spread a wilderness of ruin round.
But thou, diminutive and weak of power,
Shalt lose thy strength, and wither in an hour.

[*To be kept, in pencil, and to enter into the role of merit*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.
Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ηὔδα·
Τληπόλεμ', ἦτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρήν,
Ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
Ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
Οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
Σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
Ἐξ ἐμεθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
Εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ.
Ὣς φάτο Σαρπηδών· ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος, καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
Ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
Τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχει μακρῷ
Βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
Ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγον ἄμυνεν. — il. v.

In vain thy help to Troy: — behold the foe
Whose arm shall send thy sickening soul below."
To him, the Lycian hero mild replied:
"Thy sire demolished Ilium in her pride,
And beat her monarch in his manhood's prime.
That faithless monarch suffered for his crime.
He kept from Hercules the coursers due; —
The wicked perish when the just pursue.
Besides the treaty's despicable breach,
The king outraged the decencies of speech:
So thou, for scornful words, art doomed to feel
The thirsty vengeance of my conquering steel;
Go! mend thy language in the courts of Hell."
So spoke Sarpedon: fierce the chiefs advance,
And each dismissed, at once, his beaming lance:
Piercing the Rhodian's neck, Sarpedon's showed
Its glittering point beyond, and purple flowed!
Tlepolemus, tho' darkness veiled the skies,
And shut the heavens forever from his eyes,
Left in Sarpedon's thigh his quivering spear,
Fixed in the bone, and Death came hovering near:
But Jove, remembering sweet Lardane's joy,
Turned fate aside and saved their darling boy.

Student's Lexicon.

[*To be kept, in pencil, and to enter into the rote of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
Ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
Ἑλκόμενον. τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησεν,
Μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
Σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
Ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
Τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·
Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
Ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
Ἦ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
Οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
Ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
Τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
Ἔνθ' ὅγε Κοίρανον εἷλεν Ἀλάστορά τε Χρομίον τε
Ἀλκανδρόν θ' Ἅλιόν τε Νοήμονά τε Πρύτανίν τε.
Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
Εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
Βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ. — il. v.

The Lycians bore their God-like prince away,
Quick from the fatal spot in sore dismay;
Neglecting, in their eagerness to save,
To draw the weapon from the wounded brave,
It dangled, torturing, from the sickening wound,
Trailing its ashen handle on the ground.
The Greeks then bore away their slaughtered chief;
While fierce Ulysses, lost in ire and grief,
Stood doubtful, pondering, whether to engage
The Lycian hosts, and vent on them his rage,
Or strive to take Sarpedon from his friends.
But Heaven directed his uncertain ends;
Denied the illustrious victim to his fame,
And Pallas turned him on inferior game.
Impetuous then he charged the Lycian band,
And seven * bold champions fell beneath his hand!
And more had perished by Ulysses' wrath,
But high-plumed Hector crossed his gory path,
To stay the havoc: him the Grecian saw
Majestical, and felt heroic awe.

* Have omitted the names in the translation.

Student's Lexicon.

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Δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
"Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
Κεῖσθαι, ἀλλ' ἐπάμυνον. Ἔπειτά με καὶ λίποι αἰὼν
Ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
Νοστήσας οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."
Ὣς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἕκτωρ,
Ἀλλὰ παρήϊξεν, λελιημένος ὄφρα τάχιστα
Ὧσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
Εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
Ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
Ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
Τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς·
Αὖτις δ' ἀμπνύνθη, περὶ δέ πνοιὴ Βορέαο
Ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.—il. v.

Sarpedon joyful saw the chief draw nigh:
"Ah leave me not, sweet Hector, here to die.
If fate denies to see my wife and boy,
Give me to die within the walls of Troy,
Since Priam's cause commanded me to come
Fore-doomed no more to reach my native home."
Impetuous Hector heard but heeded not;
Stern duty urged him instant from the spot;
Grim slaughter called; he had no time to stay;
His arm was raised to conquer or to slay:
Onward he swept, terrific to engage,
And numerous chieftains perished by his rage.
Under a sacred beech's bowering shade
His weeping followers great Sarpedon laid.
Then Pelagon extracted from his thigh
The grinding spear;—dim grew the chieftain's eye,
As groups of shadows settled on his brain.
And thus the chief had perished on the plain;
But Boreas, from his icy kingdom, came,
And saved the soul that Pluto rushed to claim.

Student's Lexicon.

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ÆNEAS AND PANDARUS UNITE TO ASSAIL DIOMEDE.

Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν·
Βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
Εὗρε Λυκάονος υἱόν, ἀμύμονά τε κρατερόν τε·
Στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ηὔδα·
Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
Καὶ κλέος; ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,
Οὐδέ τις ἐν Λυκίῃ σέογ' εὔχεται εἶναι ἀμείνων.
Ἀλλ' ἄγε τῶδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
Ὅστις ὅδε κρατέει, καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας· ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
Εἰ μή τις Θεός ἐστι, κοτεσσάμενος Τρώεσσιν,
Ἱρῶν μηνίσας· χαλεπὴ δὲ Θεοῦ ἔπι μῆνις.
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα ἐΐσκω,
Ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
Ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ', εἰ Θεός ἐστιν.

Anxious Æneas with attentive eye
Before Tydides saw the Trojans fly.
Hard pressing through the swinging crowd, he found
Lycaon's son, for archery renowned;
Whom none in Troy could equal, none so well
In Zeleia could the deathful steel impel:
"Where Pandarus," he cried, "thy boasted skill,
The bow elastic and the shafts that kill?
Arise, and under Jove's protecting aid
Dispatch yon glittering chieftain to the shade,
Whose conquering arm destroys whole Trojan hosts,
And fills the dusky plain with shivering ghosts.
He seems inspired as with celestial rage:
Perhaps the Deities our arms engage?
If so, how fearful is th' impending odds?
Who can prevail against the frowning gods?"
Then Pandarus to Æneas, brazen-crowned:
"That is no God, but Diomede renowned.
I know his coursers by their fleet career;
And flaming thus his helm and shield appear:

Q. Who was Pandarus? Æneas? Diomede?

Student's Lexicon.

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Εἰ δ' ὅγ' ἀνὴρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
Οὐχ ὅγ' ἄνευθε Θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
Ἕστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
Ὅς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
Ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
Δεξιὸν ἀντικρὺ διὰ Θώρηκος γυάλοιο·
Καί μιν ἔγωγ' ἐφάμην Ἀϊδωνῆϊ προϊάψειν,
Ἔμπης δ' οὐκ ἐδάμασσα· Θεός νύ τίς ἐστι κοτήεις.
Ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην·
Ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
Καλοί, πρωτοπαγεῖς, νεοτευχέες· ἀμφὶ δὲ πέπλοι
Πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
Ἑστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
Ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
Ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
Ἱπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
Ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
Ἀλλ' ἐγὼ οὐ πιθόμην — ἦ τ' ἂν πολὺ κέρδιον ἦεν —

Doubtless some deity provokes his ire,
Fights where he fights, and keeps his soul on fire;
Averts the shaft, in ambient clouds concealed,
Or blunts the edge of death upon his shield.
I sent an arrow with unerring aim;
It struck his dazzling mail and broke the flame!
His fate were mine and mine had been the fame,
But for the god that guards him in the strife,
And gave but blood when I demanded life.
Fool that I was, to seek on foot the fray
And leave my steeds unharnessed far away!
In Zeleian domes, ten gilded chariots stand
In gorgeous coverlets, with steeds at hand, —
All mine, now idle, — left against the will
Of wise Lycaon, famed for martial skill.
"Go, rein thy steeds," he said, "and urge the car,
And furious plunge the purple tide of war,
If you are nobly bent to build a name,
And add a Trojan's to a Zeleian's fame."
So sagely urged my sire; but youth, o'er-wise
In self-credulity, neglects advice.

Q. Who was Lycaon?

Student's Lexicon.

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Ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς,
Ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
Ὡς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
Τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
Ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδείδῃ τε καὶ Ἀτρείδῃ· ἐκ δ' ἀμφοτέροιιν
Ἀτρεκὲς αἷμ' ἔσσευα βαλών· ἤγειρα δὲ μᾶλλον.
Τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
Ἥματι τῷ ἑλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν
Ἡγεόμην Τρώεσσι, φέρων χάριν Ἕκτορι δίῳ.
Εἰ δὲ κε νοστήσω, καὶ ἐσόψομαι ὀφθαλμοῖσιν
Πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
Αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
Εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ Ἡείην,
Χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.
Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ηὔδα
Μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
Πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
Ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.

I left the high-fed steeds at home, lest here
Beleaguered, they might miss accustomed cheer.
Grown wise, I see the sad mistake too late.
No longer fly these shafts on wings of fate.
Two chiefs, the greatest of the Grecian host,
My arrows reached, but pierced at little cost.
The Spartan's genuine blood but stained his vest,
And Diomede received the stroke in jest!
In happier times each shaft had cut the breath:
This bow no longer sings the song of death.
Ill-omened hour and deathful to my fame,
When I, in aid of generous Hector came
To suffering Troy, armed with a bow alone,
And leaden arrows that but jar the bone.
If e'er again I reach my native land,
Behold my wife and in my mansion stand,
Come then destruction from some lurking foe,
If I should fail to burn this treacherous bow."
Then mild Æneas (Venus in his veins:)
"Rage not, my friend; o'erlook these dusky plains:
This chariot mount; united we engage
Yon slaughtering chieftain, and defy his rage.

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Ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι,
Οἷοι Τρῳϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
Κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι
Τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὖτε
Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
Ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
Δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι·
Ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω· 230
Μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
Οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
Μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
Ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε·
Νῶϊ δ' ἐπαίξας μεγαθύμου Τυδέος υἱὸς 235
Αὐτώ τε κτείνῃ, καὶ ἐλάσσῃ μώνυχας ἵππους.
Ἀλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
Τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί.

Let's burst upon him with terrific might.
These steeds the good Anchises trained in fight:
Skilful alike to charge and to retreat,
In charging, furious, in retreating, fleet.
But should almighty Jove his ægis spread
Protecting over fierce Tydides' head,
Retire we then, unequal. Take the scourge
And reins adjusted; thou the chariot urge
While I encounter battle; if you will,
Be mine to guide and yours the arm to kill."
Pandarus, anxious for another stroke
Revengeful, to Æneas dauntless spoke:
"Keep thou the reins in thine accustomed hand;
The steeds will readier mind their chief's command.
If from the Heaven-Protected we must fly,
Thine the sure grasp and the directing eye;—
Else, being awkwardly controlled by mine,
Feeling a wavering hand upon the line,
Confused and terrified amid the fray,
The steeds might fail to carry us away:
Then Diomede might slay us both and lead
Quick to the fleet, the trophies of the deed.
Keep thou the reins whilst I with naked spear
Receive the charge and check his high career."

Student's Lexicon.

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Ὣς ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,
Ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
Τοὺς δὲ ἴδε Σθένελος, Καπανῆϊος ἀγλαὸς υἱός,
Αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάφεσθαι,
Ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν, τόξων εὖ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
Εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
Ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
Θῦνε διὰ προμάφων, μήπως φίλον ἦτορ ὀλέσσῃς.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσεφη κρατερὸς Διομήδης·
Μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἴω.
Οὐ γὰρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι,
Οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
Ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὖτως
Ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.

Thus he; then sprang into the glittering car;
And side by side the chieftains plunged the war,
Seeking Tydides. Sthenelus, dismayed,
Saw them approach, and to his chieftain said:
"O Diomede, beware, my dearest friend;
Two chiefs in this direction threatening bend
Their course terrific, seemingly intent
Thee to encounter or to circumvent!
Bold Pandarus, the bow-skilled Zeleian, one,
With him, Æneas, great Anchises' son,
Of Venus born: retire we from the strife,
Too great advantage theirs, too dear thy life!"
To him, with gathering brows and lips of scorn,
Bold Diomede exclaimed: "I was not born
To fly from dangers: know, death-chilling fear
Abides not in me: I will meet them here:
Not in my chariot, but on foot I stand
To meet those threatening warriors, hand to hand.
My strength restored, I vindicate my birth;
Or one or both shall come to bite the earth.

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Τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
Ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν.
Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
Αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
Ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
Αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαίξαι μεμνημένος ἵππων,
Ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
Τῆς γάρ τοι γενεῆς, ἥς Τρωΐ περ εὐρύοπα Ζεὺς
Δῶχ', υἷος ποινὴν Γανυμήδεος· οὕνεκ' ἄριστοι
Ἵππων ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
Λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
Τῶν οἱ ἓξ ἐγένοντο ἐϊ μεγάροισι γενέθλῃ·
Τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
Τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρε φόβοιο·
Εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.
Τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,

Those winged steeds shall never back convey
The two — but one must perish in the fray.
Now hear attentive and obedient heed:
Should Pallas grant my arm the glorious deed
To slay them both, leave thou my coursers, tied,
And seize at once the steeds yon warriors guide:
Storm-limbed, and sprung of the Olympian breed
That Jove exchanged for beauteous Ganymede;
Unrivalled they in fleetness, strength and grace.
Laomedon alone possessed the race;
Anchises to the royal stables led
His mares clandestine, and six coursers bred:
Four of the glorious progeny he keeps;
With two, Æneas through the battle sweeps.
Lo! the bold warrior, with his noble span!
Our prize, if Pallas but approve the plan."
Meantime the two approached; — the Zeleian hailed
The chief, and thus vociferous assailed:
"Ho, Diomede! thou gallant son renowned
Of noblest sire, already have I found

Student's Lexicon.

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Ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·
Νῦν αὖτ' ἐγχείη πειρήσομαι, αἴ κε τύχωμι.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
Καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
Αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
Τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀΐω
Δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.
Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
Ἥμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὔ μὲν σφῶι γ' ὀΐω
Πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
Αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
Ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
Τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
Αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
Ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ,
Αἰόλα. παιφαίνοντα· παρέτρεσσαν δέ οἱ ἵπποι
Ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

Thy purple veins: my shaft Tydides bled;
The spear now follows where the arrow led:"
Then, furious cast the weapon as he spoke;—
Sheer through the Grecian's sounding shield it broke;
Threatening, it ranged toward the mail-clad breast,
And dangled, harmless, in the chieftain's vest!
"He dies!" cried Pandarus: "no God is near,
To guard him now and turn aside my spear;
The champion dies." "Not so," the Greek replied,
"Behold thy weapon, harmless, at my side!
Thou instrument of perjury, now feel
The death that lurks upon Tydides' steel."
Then, springing up with all his length of frame
Majestical, while Pallas fixed his aim
Unerring, he the deathful weapon cast:
Betwixt the Zeleian's eye and nose it passed;
Cleaving the boastful tongue, it reappeared
Below the chin, and glittered 'midst his beard!
Down tumbling from the car, his life-blood warms
The earth that answers his resounding arms!
His limbs relaxed; indignantly he sighed:—
Recoiled the coursers as the hero died.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

DIOMEDE WOUNDS ÆNEAS WITH A STONE.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
Δείσας, μήπως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
Ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε, λέων ὣς ἀλκὶ πεποιθώς·
Πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐισην,
Τὸν κτάμεναι μεμαώς, ὅστις τοῦγ' ἀντίος ἔλθοι,
Σμερδαλέα ἰάχων. Ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
Οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἷος.
Τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
Ἰσχίῳ ἐνστρέφεται· κοτύλην δέ τέ μιν καλέουσιν·
Θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
Ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. Αὐτὰρ ὅγ' ἥρως
Ἕστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
Γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.
Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
Εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
Μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
Ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πήχεε λευκώ·
Πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν
Ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
Χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο. — Il. v.

Æneas quits the car, and takes the field;
Covers the body with his glittering shield;
Walks round the dead, and shakes his beaming lance,
And dares the faltering victor to advance,
With gestures fierce, and clamorous of tongue.
So crowds the lion o'er his threatened young.
The Greeks look on, amazed! Tydides then
Seized a vast rock (a load for two strong men);
High poising this, the chief, gigantic grown,
Terrific at Æneas cast the stone
That smote him sorely, as it ponderous fell,
And crushed the thigh-ball in its oily cell.
Prone on his knees, he totters to the plain,
His arm supporting; darkness seized his brain.
And there the Dardan hero had been slain,
But Venus, watchful of her daring chief
And darling son, brought heavenly relief.
Maternal round his form her arms she threw,
And o'er him her protecting mantle drew.

Student's Lexicon.

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DIOMEDE WOUNDS VENUS.

Ὃ δὲ Κύπριν ἐπώχετο νηλέϊ χαλκῷ,
Γιγνώσκων, ὅτ' ἄναλκις ἔην θεός, οὐδὲ θεάων
Τάων, αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
Οὔτ' ἄρ' Ἀθηναίη, οὔτε πτολίπορθος Ἐνυώ·
Ἀλλ' ὅτε δή ῥ' ἐκίχανε, πολὺν καθ' ὅμιλον ὀπάζων,
Ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς,
Ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
Ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν,
Ἀμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί,
Πρυμνὸν ὕπερ θέναρος. Ῥέε δ' ἄμβροτον αἷμα θεοῖο,
Ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·
Οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον.
Τοὔνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται. — il. v.

He, raging after Venus, fierce pursued,
Cleaving aside the warring multitude,
Well knowing whom he sought; no battling dame,
No mail-clad Pallas with a shield on flame;
No devastator of beleaguered towns,
Begrimed with slaughter and severe with frowns;
But one to softer inclinations bent; —
No friend to war nor yet with peace content.
Attired she was in robes ambrosial, thin,
Almost transparent of the charms within.
Celestial fingers wove the flowing veils:
Through these the impetuous Greek the Queen assails!
Rips, with audacious spear, th' ambrosial lace,
And tears the gauze-cloud from her pallid face,
Wounding her hand, now overspread with stains
That flow nectareous from immortal veins,
Dew-like but rosy, capable to warm
The rising blush and swell th' excited form; —
Such blood, as from ethereal food doth fill
Celestial veins, not such as wines distil
From coarser substance: dwellers of the sky
Partake no meat and therefore never die.

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DIOMEDE BRAVES APOLLO, AND IS REBUKED BY THE GOD.

Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
Γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
Ἀλλ' ὅγ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπο κλυτὰ τεύχεα δῦσαι.
Τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
Τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
Ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
Δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων
"Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
Ἶσ' ἔθελε φρονέειν, ἐπεὶ οὔποτε φῦλον ὁμοῖον
Ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."
Ὣς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
Μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος. — il. v.

Meantime, on earth, Tydides raged the field,
And charged Æneas 'neath Apollo's shield.
He sought, well knowing that a god was near
Guarding the Darden, (but he felt no fear,)
To kill Æneas, and to bear away
His radiant arms as prizes of the fray.
Thrice in the breach he dashed his mighty frame;
Thrice at the God, he shook his shield of flame,—
Recoiling: — reinvigorate, he strung
His frame athletic and impetuous flung
A fourth time desperate! when, in thunder-tones,
The God that lights the world and warms the zones,
Exclaimed: "Tydides! reckless man, retire;
Cope not with gods, nor to their heights aspire:
The winged inhabitants of boundless space
Know not equality with man's frail race:
Earth-born and blind, man plods his gloomy way;
Gods live eternal in the blaze of day."
So Phœbus spoke. Tydides, pausing, slow
And sullen, — not as fearful of a foe,
But awed, — a single pace gave way, and stood
Bewildered, but in dauntless attitude!

Student's Lexicon.

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AGAMEMNON'S MODEL SPEECH. HE KILLS DEICOÖN.

Ἀτρείδης δ' ἂν' ὅμιλον ἐφοίτα πολλὰ κελεύων·
"Ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
Ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
Αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·
Φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή."
Ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἕταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν
Τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
Τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
Ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκὸς,
Νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
Δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Now Agamemnon, king of men, appears;
His voice inspirits, as his presence cheers:
"Be steadfast, fellow-warriors; know, his date
Of life is short who dreads the shafts of fate.
The dastards, who in fear of danger fly,
Are doubly doomed, for twice they have to die:
By terror, once, — for fear of death is death, —
Then by the sword that cuts the coward's breath.
Fear not to die; fear not a Trojan's face,
But fear th' eternal badges of disgrace.
Who dies a coward, forfeits life and fame;
Who dies a soldier, leaves his child a name." *
Thus urged the king; but not in words alone
The valor of the great commander shone.
Quick, as he spoke, he hurled his regal spear,
And checked Deicoön in his high career.
Deicoön, fighting foremost, famed afar
As ever first when glory called to war;
Æneas' friend, Pergasus' blooming boy,
Beloved as Priam's royal sons in Troy;—
Him through the bowels, Agamemnon's blade
Smote grinding, and dispatched him to the shade.
His clanging armor uttered notes of woe
Deep echoing as his spirit passed below.

* Literally thus: "O friends, be men; assume a valiant heart, and be ashamed toward each other, through fierce contests. Indeed, more men, dreading shame, are safe than are slain; but from fugitives neither does glory arise, nor any succor."

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SARPEDON TAUNTS HECTOR.

Ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον·
Ἕκτορ, πῆ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες,
Φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἠδ' ἐπικούρων
Οἷος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
Τῶν νῦν οὔτιν' ἐγὼ ἰδέειν δύναμ', οὐδὲ νοῆσαι, 475
Ἀλλὰ καταπτώσσουσι, κύνες ὣς ἀμφὶ λέοντα·
Ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
Καὶ γὰρ ἐγὼν, ἐπίκουρος ἐὼν, μάλα τηλόθεν ἥκω·
Τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι·
Ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
Κἀδ δὲ κτήματα πολλά, τάτ' ἔλδεται, ὅς κ' ἐπιδευής.
Ἀλλὰ καὶ ὣς Λυκίους ὀτρύνω, καὶ μέμον' αὐτὸς
Ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
Οἷόν κ' ἠὲ φέροιεν Ἀχαιοί, ἤ κεν ἄγοιεν· — il. v.

Sarpedon, Jove-descended, silence broke,
And thus severe to generous Hector spoke:
"Say, Hector, where thy courage? Once, we know,
True courage warmed thee with its kindling glow:
Gone? Is thy heart but ashes from the flame?
Is Hector's boasted prowess but a name?
Thy kindred, family and self alone
Were bulwarks quite sufficient for the town,
Without the help of home or foreign friends!
I gaze as far as this long line extends,
Searching thy boasted kindred: none appear.
They stand aloof, oppressed with dastard fear,
Trembling as curs when they the lion hear.
We stay the battle, allies from afar,
Who came in love of Priam to the war.
In Lycia, far away, and dear to me,
Comforts and boundless stores I quit for thee;
By Xanthus' eddying stream, my wife and boy
Stood weeping when I came away to Troy.
Yet still I energize the Lycian might;
Myself am not reluctant of the fight; —
My honor and my life the only stake; —
I have no goods for conquering Greeks to take:
But ye, whose all — life, liberty and land —
Hangs on a single thread, in terror stand;

Student's Lexicon.

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Τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
Λαοῖσιν μενέμεν, καὶ ἀμυνέμεναι ὄρεσσιν.
Μήπως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
Ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
Οἳ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
Σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,
Ἀρχοὺς λισσομένῳ τηλεκλητῶν ἐπικούρων,
Νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποδέσθαι ἐνιπήν.
Ὣς φάτο Σαρπηδών· δάκε δὲ φρένας Ἕκτορι μῦθος.
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἅλτο χαμᾶζε·
Πάλλων δ' ὀξέα δοῦρα, κατὰ στρατὸν ὤχετο πάντη,
Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
Οἳ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, οὐδ' ἐφόβηθεν.

Thyself but hovering on the battle's marge,
Not stirring others to the needful charge.
Great Trojan, I conjure thee to beware;
The Greeks, as with the meshes of a snare
Well laid, with unexpected heave, may sweep
Gates, forts and castles into one vast heap:
Make Troy a hideous scar on nature's face,
And leave no vestige of king Priam's race.
Be ever vigilant, while frowns the night;
Be all-enduring in the day's long fight;
See that each chief, ally and Trojan, be
Ever on duty, imitating thee;
Let no small bickerings thy strength divide:
Arouse thee! Ilium's glory, Priam's pride."
Sarpedon spoke: and Hector writhing heard;
He felt the truth of every biting word;
His lips were silent, but his heart was loud;
And his tall plume appeared to kiss the cloud,
High lifting, as he quit his gorgeous car,
And rushed impetuous to renew the war.
A flaming spear in either hand he waves;
Shouts through the throng and rallies all his braves;
Re-lumes the lamp of glory in each soul,
Massing a living rampire of the whole,
With face and steel defiant toward the foe.
The Greeks stand, dauntless, and await the blow.

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MINERVA JOINS DIOMEDE TO ASSAIL MARS. THE CONFLICT.

Τυδείδη δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
Εὗρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
Ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
Ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
Ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα·
Ἂν δ' ἴσχων τελαμῶνα, κελαινεφὲς αἷμ' ἀπομόργνυ.
Ἱππείου δὲ θεὰ ζυγοῦ ἥψατο, φώνησέν τε·
Ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς·
Τυδεὺς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
Καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον,
Οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἦλυθε νόσφιν Ἀχαιῶν
Ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·
Δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·
Αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τοπάρος περ,
Κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα. — il. v.

Minerva sought Tydides, as he stood
Bathing, beside his car, his nerveless arm
That languid hung, forsaken of its charm.
Beneath the band that swung his ponderous shield
Exuded streams of sweat that dripped the field,
Commingling with his blood: he lifts the band
And wipes the clots off with his gory hand;
When, with her arm across the chariot yoke
Leaning, the Goddess thus the chief bespoke:
"Tydeus, the bold, — a man of little frame,
But soul capacious of the loftiest aim, —
Begat a son, with heart unlike the sire's,
Of large dimensions, but of small desires.
Once when ambassador to Thebes he came,
In search of glorious deeds to gild his name,
He found Eteocles and all his court
Engrossed in feasts, and lost in groveling sport.
The king neglected fitting audience:
I bade thy sire forgive the grave offence,
And join submissive in the royal feast.
But ardor glowed within his manly breast.
In conflict, he defied the Cadmean youth,
To test his prowess and admit his truth;

Student's Lexicon.

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Σοὶ δ' ἤτοι μὲν ἐγὼ παρὰ δ' ἵσταμαι, ἠδὲ φυλάσσω,
Καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι.
Ἀλλά σεν ἢ κάματος πολυάϊξ γυῖα δέδυκεν,
Ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.
Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
Γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο·
Τῷ τοι προφρονέως ἐρέω ἔπος, οὐδ' ἐπικεύσω.
Οὔτε τί με δέος ἴσχει ἀκήριον, οὔτε τις ὄκνος·
Ἀλλ' ἔτι σῶν μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.
Οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
Τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
Ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξέϊ χαλκῷ.
Τοὔνεκα νὺν αὐτός τ' ἀναχάζομαι, ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
Γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

He foiled the bravest, or in arms or skill,
In peace to wrestle, or in war to kill.
But thou, whom I commanded to the field,—
(Protected by a Goddess and her shield,)
Thou falterest, weary of laborious war,
And seekest shelter here beside thy car.
Woman! no son of Tydeus! in thy veins
No trace of thy progenitor remains;
Nought of Œnides is within thee hid,
Thou grain of sand, dropped from a pyramid."
To her Tydides earnestly replies:
"I know thee, Jove-born Goddess of the skies.
Not fear of Trojan steel hath hither driven
The faltering Argives, but the fear of Heaven.
Thy lips advised, with warning, not to fight
The Gods in battle, nor resist their might:
Obedient, I have followed thy commands,
And only Venus bleeds by mortal hands:
Her, you permitted to my random spear,
And bade me wound, if she obtruded here;
But slaughtering Mars controls the field to-day,
Therefore the Greeks, reluctant, shun the fray."

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DIOMEDE ASSAILS AND WOUNDS MARS.

Τὸν δ' ἠμείβετ' ἔπειτα Θεὰ γλαυκῶπις Ἀθήνη·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
Μήτε σύγ' Ἄρηα τόγε δείδιθι, μήτε τιν' ἄλλον
Ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
Ἀλλ' ἄγ', ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους·
Τύψον δὲ σχεδίην, μηδ' ἅζεο θοῦρον Ἄρηα
Τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον
Ὅς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν·
Νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.
Ὣς φαμένη, Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
Χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
Ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
Ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
Βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν, ἄνδρα τ' ἄριστον.

Minerva then, her azure eyes on fire,
And flashing with inexorable ire:
"Fear not this Mars, Tydides; nothing fear
Of earth or heaven, for Pallas will be near.
Full on this God thy flaming chariot drive;
Perish the wretch that still on blood would thrive!
From side to side he shifts, as slaughter runs,
Now favors Greece, now Greece for Ilium shuns.
But late he promised Juno for the Greeks,
This me he pledged, now, Troy's success he seeks.
On Mars alone thy spear and eye be bent;
Arise, encounter, slay or circumvent!
Pass meaner foes, a God demands thy rage;
Him hand to hand and steel to steel engage!"
So saying, she plucked brave Sthenelus's arm;
He felt the Godhead and obeyed the charm,
And touched the earth immediate with his feet:
She sprang impatient to the vacant seat;
The steeds seemed mindful of the precious freight:
The axle groaned beneath th' enormous weight,
Jove's mail-clad daughter and Ætolia's king!

Student's Lexicon.

[*To be kept, in pencil, and to enter into the rote of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη .
Αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
Ἤτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
Τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
Δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.
Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
Ἤτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
Κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν·
Αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
Ἔγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
Καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη,
Ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον ἀΐχθῆναι.
Δεύτερος αὖθ' ὥρμᾶτο βοὴν ἀγαθὸς Διομήδης
Ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
Νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
Τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν·
Ἐκ δὲ δόρυ σπάσεν αὖτις.

She seized the reins; the silken lashes ring;
The steeds impetuous to the battle spring,
And plunge at Mars! That moment he had lain
A bulky giant on the bloody plain,
Huge Periphas, Ætolia's bravest man:
Brisk at the God, Tydides' chariot ran,
As Pallas vanished, in the quick disguise
Of Pluto's helmet, from the war-God's eyes!
When Mars th' approach of Diomede descried,
He left, un-spoiled, the giant where he died,
And rushed to meet the daring Greek's advance;
Hurling terrific his uplifted lance,
Foremost, he thought the impetuous chief to check;
The spear passed whizzing o'er the courser's neck:
But Pallas caught the weapon as it came,
And bent it harmless, baffled of its aim!
In turn, audacious, charged Ætolia's king,
And raised his weapon in the act to fling;
This, Pallas pointed, heavenly blood to taste,
And plunged into the war-God's belted waist;
Plucked thence the barb and tore the gory wound;
While Mars, loud bellowing, shook the hills around!

Student's Lexicon.

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THE CELESTIAL MACHINERY.

Ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεὰ, θυγάτηρ μεγάλοιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
Χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
Τῶν ἧτοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθεν
Χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
Πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
Δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
Ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
Τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
Δῆσε χρύσειον καλὸν ζυγὸν, ἐν δὲ λέπαδνα
Κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
Ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ ἀϋτῆς. — il. v.

JUNO'S CHARIOT.

Then Juno dressed, in trappings rich and gay,
Her steeds ethereal for the coming fray.
Her own white hands the golden harness spread
Impatiently, and forth the coursers led.
Hebe adjusts the car with ready zeal,
And mates each axle with its fellow-wheel.
Eight spokes out-shooting from the hub confined
The brazen fellies, and their joints combined
To fit the golden tire, a work divine;
The hubs of silver in the centre shine:
The royal seat is swung by cords of gold,
With silver braces fitted to uphold;
The shining pole extends its silver beam;
The golden breast-chains in their places gleam,
Adjusted to the yoke; the front sustains
Two golden fingers for the slackened reins:
But Juno's self, impatient for the war,
Yokes her own coursers to the flaming car.

Thus *literally:* "Hebe quickly placed about the chariot the curved wheels, being brazen and eight-spoked, to the iron axle on each side: of these the felly is golden, imperishable; but above are brazen tires, fastened on, wonderful to be seen: but the circular naves on both sides are of silver; and the body of the chariot is stretched out with golden and silver thongs: and there were two circular rims, and from this projected the silver pole; but at the extremity she bound the beautiful golden yoke, and on it flung the beautiful golden breast-bands."

Student's Lexicon.

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MINERVA'S TOILET.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
Πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὖδει,
Ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
Ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
Τεύχεσιν ἐς πόλεμον Θωρήσσετο δακρυόεντα.
Ἀμφὶ δ' ὤμοισιν βάλετ' αἰγίδα Θυσσανόεσσαν,
Δεινήν, ἣν πέρι μὲν πάντη φόβος ἐστεφάνωται,
Ἐν δ' Ἔρις, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή,
Ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
Δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
Κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην Θέτο τετραφάληρον,
Χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
Ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
Βριθὺ μέγα στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
Ἡρώων, τοῖσίντε κοτέσσεται ὀβριμοπάτρη.—il. v.

Meantime Jove's daughter on th' Olympian floor
In haste threw off the ambrosial robe she wore; —
Virgin apparel, by her fingers wove,
Fit for a princess in the courts of love,
But not for warriors; then the Goddess laced
The Thunderer's glittering corselet to her waist,
And armed complete to shake the battle-field,
She seized and shouldered Jove's terrific shield —
Circled with Terror: round it serpents rolled
Promiscuous, tangled in a writhing fold:
Discord tumultuous on the surface raved;
Gigantic Prowess, gods and armies braved;
Pursuit, hot hastening, dashed across the plain,
And Gorgon Fury held portentous reign.
Her helm, sky-fashioned, in whose concave deep,
All safely sheltered, garrisons might sleep,
(The legions of an hundred 'leaguered towns,)
This helm she dons, whose graven surface frowns
With rampant war, and all its horrors grim;
In clouds its towering plumes appear to swim,
As fierce the Goddess mounts the flaming car,
Majestic, brandishing her ponderous spear.

Student's Lexicon.

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JUNO'S APPEAL TO JUPITER.

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
Αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
Τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
Ἠὲν ἀνακλῖναι πυκινὸν νέφος, ἠδ' ἐπιθεῖναι.
Τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους·
Εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων,
Ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη,
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν·
Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
Ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
Μάψ, ἀτὰρ οὐ κατὰ κόσμον; ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
Τέρπονται Κύπρις τε καὶ ἀργιρότοξος Ἀπόλλων,
Ἄφρονα τοῦτον ἀέντες, ὃς οὔτινα οἶδε θέμιστα.
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
Λυγρῶς πεπλήγυῖα μάχης ἐξ ἀποδίωμαι;—Il. v.

Imperial Juno hastening shakes the reins,
And drives her coursers o'er the ethereal plains:
The watchful Hours, beholding from afar
The royal equipage, withdraw the bar
That locks the gates of Heaven; wide open spring
The golden shutters, thundering as they swing.
Quick through the court the flaming chariot rolled,
And found the Thunderer on his throne of gold,
Calm seated, where Olympus rising proud
His loftiest summit lifts above the cloud.*
There white-armed Juno stopped the radiant car,
And called on Jove to check the God of war:
"Canst thou survey," exclaimed the fervent Queen,
"Yon sanguine field and not resent the scene?
Shall Mars still drench in Grecian gore the plain,
And Juno's self be scorned, her prayers be vain?
Shall Venus and the Archer of the skies
Survey the slaughter with delighted eyes;
Insatiate Mars to deeds of blood arouse,
In special spite of Jove's neglected spouse?
Say, Sire, will it offend, if I should smite
This lawless God, and drive him from the fight?"

* The place where Thetis found him. See Iliad I., line 496, where the words are the same: *ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.*

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THE GODDESSES DESCEND TO TROY.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
Ἥ ἑ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη·
Μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἄκοντε πετέσθην
Μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
Ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν,
Ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἰνοπα πόντον,
Τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
Ἀλλ' ὅτε δὴ Τροίην ἶξον, ποταμώ τε ῥέοντε,
Ἵχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
Ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη,
Λύσασ' ἐξ ὀχέων· περὶ δ' ἠέρα πουλὺν ἔχευεν·
Τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
Ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι. — il. v.

To her, the Builder of the azure towers:
"Thy wishes, beauteous Queen, are ever ours:
But let the war-skilled Goddess be thy guide,
To curb the monster, and afflict his pride."
He said. The Empress shook the reins again,
And drove her steeds along the azure plain:
Swift to descend, the willing coursers fly,
And bound impetuous through the middle sky.
Far as a shepherd's eye the sea can trace
When gazing from the head-land, such a space
Th' impetuous coursers plunge, from steep to steep,
And neigh vociferous at every leap.
When Troy they reached, by smooth Scamander's side,
The Thunderer's Queen her panting steeds untied;
Released them instant from the yoke and bands,
And stripped the harness with her own white hands;
Built cloud-concealing stalls, where Samois grew
Ambrosial clover on her banks of dew.
Swift as a dove divides the liquid way,
The Queen and Goddess, ardent for the fray,

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THE GODDESSES MINGLE IN THE CROWD. JUNO EXHORTS THE GREEKS.

Ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι
Ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
Εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
Ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνόν,
Ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
Ὅς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα·
"Αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
Ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων
Οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
Νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."
Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.— il. v.

Swept towards the Greeks, and mingled in the crowd
That compassed Diomede; great chieftains, proud
And lion-hearted — dreadful in their might,
As wild boars frothing from a recent fight.
There Juno roused the Greeks with Stentor-lungs,
Loud as the roar of fifty brazen tongues:
"Ye timid Argives, fit for Trojan game!*
Still Greeks, but Greeks forgetful of your fame;
While yet Achilles fought, Achilles' frown
Alone restrained the Trojans to the town.
Their bravest warriors, when he hovered near,
Trembled and fled before his wrathful spear.
But careless now they lift the ponderous door,
And swarm the field from Ilium to the shore;
Assert their prowess on the sanguine plain,
And drive you back inglorious to the main,
For shelter in your ships." Thus Juno speaks,
And gives new courage to the faltering Greeks.

* Literally thus: "Shame, Greeks,—shameful cowardice: admirable [ye] in form alone. So long as indeed the divine Achilles used to go to war, the Trojans never advanced beyond the Dardanian gates, for they dreaded his powerful spear; but now they fight at the hollow ships, far from the city."

Student's Lexicon.

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THE SCENE IN HEAVEN AFTER THE WOUNDING OF VENUS.

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν·
Καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων
Κυανέῃ νεφέλῃ, μήτις Δαναῶν ταχυπώλων
Χαλκὸν ἐνὶ στήθεσσι βαλὼν, ἐκ θυμὸν ἕλοιτο.
Τῇ δ' ἐπὶ μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
Ἦ οὐχ ἅλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
Εἰ δὲ σύγ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀΐω
Ῥιγήσειν πόλεμόν γε, καὶ εἴχ' ἑτέρωθι πύθηαι.
Ὡς ἔφαθ'· ἡ δ' ἀλύουσ' ἀπεβήσατο, τείρετο δ' αἰνῶς.
Τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου,
Ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
Εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
Ἥμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
Ἡ δὲ γνὺξ ἐριποῦσα, κασιγνήτοιο φίλοιο,
Πολλὰ λισσομένη, χρυσάμπυκας ἤτεεν ἵππους·
Φίλε κασίγνητε, κόμισαί τέ με, δός τέ μοι ἵππους,
Ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν.

As wounded Venus, shrieking with alarms,
Let fall Æneas from her nerveless arms,
Phœbus received him, and in clouds concealed
From flying spears protected on the field.
Then shouted Diomede in scoffing tone:
"Away, thou goddess of the mystic zone:
Skilled in love's strategies to circumvent;
Careless if war or peace abide th' event:
Go, fill with ardor the inconstant dame,
But leave the warrior to a warrior's fame;
Else, if I meet thee on the battling plain,
Thy father Jove may seek thee 'mid the slain."
Iris, the Goddess of cerulean wings,
Safe to her friends the wounded Venus brings,
Her course directing towards the God of war,
Who sat retired and leaning on his car,
His steeds and spear in thickest darkness veiled.
Clasping his knees, her wrongs the Queen bewailed,
Beseeching him to lend, with earnest cries,
His air-bred steeds to bear her to the skies.
"In pity save me, brother: lo! I bleed,
By the bold hand of ruthless Diomede!

Student's Lexicon.

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Λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ,
Τυδείδης, ὅς νῦν γε καὶ ἂν Διΐ πατρὶ μάχοιτο.
Ὣς φάτο· τὴ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
Ἡ δ' ἐς δίφρον ἔβαινεν, ἀκηχεμένη φίλον ἦτορ.
Πὰρ δὲ οἱ Ἶρις ἔβαινε, καὶ ἡνία λάζετο χερσίν· 365
Μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
Αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον·
Ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις,
Λύσασ' ἐξ ὀχέων· παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.
Ἡ δ' ἐν γούνασι πίπτε Διώνης δῖ' Ἀφροδίτη, 370
Μητρὸς ἑῆς· ἣ δ' ἀγκὰς ἐλάζετο θυγατέρα ἣν,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
Μαψιδίως, ὡσεί τι κακὸν ῥέζουσαν ἐνωπῇ;
Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη· 375
Οὗτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
Οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.

Infuriate mortal! who would dauntless meet
The Sire of gods in fight, nor show retreat."
Mars yields, obedient to his sister's prayer,
His coursers, skilled to navigate the air.
She climbs the car, while Iris seized the reins;
They dashed impetuous o'er the azure plains;
Scaling th' Olympian battlements where stands
The Thunderer's throne, whence Jove the world commands.
Thus having reached the Courts where Gods abide,
Breeze-footed Iris there the steeds untied,
And gave them food ambrosial, — bounteous heaps;
While Venus clasps her mother's knees and weeps.
Dione took her daughter in her arms
Solicitous, bewildered with alarms
Maternal, and caressed her faded cheek.
"Tell me, my child," she cried, "O Venus, speak!
Which of the Gods hath done this wrong to thee,
As if thou wert an outlaw by decree?"
Smile-kindling Venus, Goddess of the heart,
Thus answered: "Diomede's remorseless dart
Thus pierced me as I sought to bring away
My son Æneas wounded in the fray;

Student's Lexicon.

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Οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
Ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.
Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα θεάων·
Τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο, κηδομένη περ.
Πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
Ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
Τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
Παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
Χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
Καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
Εἰ μὴ μητρυιή, περικαλλὴς Ἠερίβοια,
Ἑρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα,
Ἤδη τειρόμενον· χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
Τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
Δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
Βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.

For not alone on Troy this war is made,
But the bold Greeks the rights of Heaven invade."

DIONE'S MODEL SPEECH.

Then thus Dione: "Daughter mine, be great;
Suffer with fortitude the strokes of fate.
Mortals afflict; our wrongs to them constrain
Th' ambitious race to pay us pain for pain.
As once it was with unrelenting Mars,
When taken prisoner in the Titan wars:
Till thirteen circling moons had travelled round,
The victor-chiefs detained him underground.
There the remorseless God had known decay,
And piecemeal pined until the latest day,
Had not sweet Eribœa shown the spot
To Hermes, and revealed his hapless lot.
Th' accomplished burglar broke the prison-bars,
And found his fettered limbs all worn with scars;
Furtive released the captive, in disguise,
And gave him back illustrious to the skies.
Imperial Juno, in an evil hour,
Felt the terrific force of human power,
When fierce Alcides, from Apollo's bow,
Anchored an arrow in her depths of snow.

Q. Who was Hermes? By what other name was he called? Give some account of his various accomplishments. Who was Eribœa?

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν,
Εὖτέ μιν ὠὐτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο,
Ἐν πύλῳ ἐν νεκύεσσι βαλών, ὀδύνῃσιν ἔδωκεν.
Αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον,
Κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὖτὰρ ὀϊστὸς
Ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν·
Τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων,
Ἤκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
Σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
Ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὄλυμπον ἔχουσιν.
Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
Ὅττι μάλ' οὐ δηναιός, ὃς ἀθανάτοισι μάχηται,
Οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν,
Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δῃοτῆτος.
Τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν,
Φραζέσθω, μήτις οἱ ἀμείνονα σεῖο μάχηται·

Gigantic Pluto learned how small the odds
Between a daring mortal and the Gods,
When Hercules, exploring his domain,
Assailed and struck him to th' infernal plain.
Sore of the goading wound and burning smart,
He sought Olympian Courts, and Pæon's art.
Soon Pæon cured, for unto him is given
Skill in the balmy pharmacy of Heaven.
Presumptuous Hercules! with direful sting
To wound Heaven's Queen and Hell's eternal king!
Reckless if death attend th' audacious blow;
He dared the Courts above and stormed the gates below.
But Pallas urged impetuous Diomede,
Mad for renown, to perpetrate this deed.
Insensate! him whose impious arms assail
Th' Immortal Gods, his friends must soon bewail:
His life, that instant shortened of its date,
Bears a black asterisk on the scroll of fate.
Invincible to-day, to-morrow's strife,
Implacable, may claim his forfeit life!
Safe from the war, he never more shall see
His infant son, nor dance him on his knee.
No more survey Ægialea's charms:

Q. Who was Pluto? Pæon? Hercules? Ægialea?

Student's Lexicon.

[*To be kept, in pencil, and to enter into the role of merit.*] *The student is not expected to repeat any word previously written. This exercise should be perfected on a separate sheet, and transferred to this page, with great care.*

Μὴ δήν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
Ἐξ ὕπνου γοόωσα φίλους οἰκῆος ἐγείρῃ,
Κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
Ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο. 415
Ἦ ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
Ἄλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
Αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη,
Κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
Τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω;
Ἦ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιεῖσα
Τρωσὶν ἅμ' ἑσπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
Τῶν τινὰ καῤῥέζουσα Ἀχαιϊάδων εὐπέπλων,
Πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἁραιήν. 425
Ὣς φάτο· μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
Καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·
Οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα·
Ἀλλὰ σύγ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
Ταῦτα δ' Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει. 430

Dark dreams shall haunt her with their wild alarms,
Till she bewails a desolated house,
And wakes her maids, lamenting a dead spouse."
So saying, Dione held the wrist, compressed
Betwixt her hands; then wiped the palm and dressed
With touch divine that healed the roseate gash.
Juno enjoyed; — and Pallas, with a dash
Of envy on her tongue, this pretty joke
(Her blue eyes twinkling mischief) glibly spoke:
"Father; allow me, not impertinent,
To give my version of the sad event: —
Teaching some Grecian dame, with guileful tone,
How to adjust her fascinating zone
Most certainly to win the charming boy
With whom she longed to make a voyage to Troy,
Unwittingly she scraped her snowy hand
Against the buckle that secured the band!"
Jove smiled; and thus to HER of golden locks:
"Venus, to Mars and Pallas leave the shocks
Of jarring war; the dust of battle-fields
Is not for thee, nor clang of sounding shields;
Attend to nuptials; give thine ear to tones
Of lutes mellifluous, not to dying groans."

ILIAD VI.

THE student's attention is now invited to Iliad VI. It contains a greater variety of scenes and subjects than any other one of the Books. Here, in the midst of a great battle, we have a suspension of hostilities on the field, and a parley between two of the leaders, Diomede and Glaucus. This curious episode discloses the customs of antiquity on three leading subjects: Friendship, Hospitality, and Love. The pledge of amity and the exchange of armor, in the presence of the forces arrayed in lines of battle, carries with it an imposing moral.

In the story of Bellerophon we have an affecting history of Love and woman's frailty, and a sublime exhibition of heroic fortitude.

The student may remember that the women, in the first Book, are not allowed to speak; they are simply automatons. Chryseís and Briseís move before the reader as fairies. The uses of Love are merely hinted. But in Iliad VI., we have the ancient dame in every aspect; and especially the most ennobling. Helen appears to great advantage in the presence of Hector. Her expressions of regret, at her unfortunate connection with Paris, are sincere and overwhelming; and she secures herself against the reproaches of the reader, by letting him know, in advance, that the noble Hector, instead of rebuking, has ever looked upon her with the "smiling eyes" of a brother. It required the highest genius to dictate such a speech.

Here, too, we have the woman of antiquity perfectly developed in the person of Hecuba, the Queen. The fond earnestness of a doating mother, and her deep anxiety for the comfort and welfare of a darling and heroic son, escape her in every expression.

But the grand feature of this Book appears in the movements of Hector. The perfect hero is displayed in all his actions. He is first represented as listening to his brother, Helenus, who advises him to go into the city and induce the Elders and Matrons to propitiate Minerva. Before he goes upon this mission, he rallies and reinspires his disordered troops with amazing military power. His departure from the battle-field is described with magical simplicity and dramatic minuteness. While within the city, everything is subordinate to his mission of appeasing the Deity. With stern self-denial he rejects the wine, proffered by his mother. The indulgence of his conjugal and paternal affection is delayed until the consummation of his martial duties. Then, with shadowy forebodings, he visits his own house, to look upon his wife and child — perhaps for the last time. The reader is touched with the hero's disappointment in not finding his wife at home: — but Hector is all a soldier, — and instead of hunting up the objects of his affection, he hastens back to the battle-field; and it is only by accident that he meets Andromache. Then comes that masterpiece of poetical painting which has enchanted all ages — THE PARTING OF HECTOR AND ANDROMACHE.

The Book closes with the return of Paris, who wins the admiration of the reader by the earnest alacrity with which he shakes off the habitual indolence of the lover, and encases himself in the magnificent armor of a warrior.

*** The student is supposed now to need comparatively little room for his lexicon. This he will find at the foot of the Greek page.

ILIAD VI.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
Πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
Ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
Μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
Ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
Υἱὸν Ἐυσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
Τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
Ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
Αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ,
Ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
Πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
Ἀλλά οἱ οὔ τις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
Πρόσθεν ὑπαντιάσας· ἀλλ' ἄμφω δυμὸν ἀπηύρα,
Αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
Ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
Βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε Νύμφη
Νηΐς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
Πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
Ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ.
Ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε·

ILIAD VI.

The Gods withdrawn, Success, with quick-drawn breath,
Alternate shouts along the field of death;
Here the Greeks triumph as the Trojans fail,
And there the Trojans o'er the Greeks prevail.
The battle-field — on either hand a stream —
Flames as the brazen lances clash and gleam:
Scamander, gurgling, rolls his crimson tides,
And blushing Samoïs sickens as she glides.
First through the Trojan ranks, with flashing blade,
Ajax, his blazing way impetuous made.
Full on the forehead, 'neath the helmet's rim,
Jarring the horse-hair as it seemed to swim,
His well-aimed weapon struck the Prince of Thrace,
The stalwart Acamas, of giant race.
Sheer through the brain the seething weapon broke,
And carried clouds eternal with the stroke.
Next Diomede, with unabated ire,
Slew good Axylus: (Teuthranes his sire)
In fair Arisba — boundless his estate —
Axylus swung his hospitable gate.
There weary way-farers were soothed and blessed,
With meat and drink and all-restoring rest:
But now no arm of all the travelling train
Is near to shield him on the battle-plain!
Him and the good Celesius, at his side
Driving his car, together fell and died.
Dresus, and then Opheltius felt the blade
Of fleet Euryalus: nor yet his ardor staid;
For furious he pursued Bucolion's race,
Fashioned all-beauteous of a Naiad's grace,
Æsepus fair and Pedasus; — the boys
That crowned Bucolion and his Naiad's joys,
The lovely Abarbarea; — her, the son,
In secret born to King Laomedon,
Met by the mountain side: — the while his flocks
Nibbled the herbage from the shelving rocks,
He dallied coyly with the nymph: — the twins
Came from the love that thus the loiterer wins:

Q. Give some account of Scamander and Samoïs. Acamas. Diomede. Axylus. Euryalus. Bucolion, and the story of the Abarbarea.

Καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
'Αστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' 'Οδυσεὺς Περκώσιον ἐξενάριξεν
'Εγχεῖ χαλκείῳ· Τεῦκρος δ' 'Αρετάονα δῖον.
'Αντίλοχος δ' Ὄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης· Ἔλατον δὲ ἄναξ ἀνδρῶν 'Αγαμέμνων·
Ναῖε δὲ Σατνιόεντος ἐϋῤῥείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήϊτος ἥρως
Φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
Ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
Ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
Ἄξαντ' ἐν πρώτῳ ῥυμῷ, αὐτὼ μὲν ἐβήτην
Πρὸς πόλιν, ἦπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο·
Αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
Πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· πὰρ δέ οἱ ἔστη
'Ατρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζώγρει, 'Ατρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
Χαλκός τε χρυσός τε, πολύκμητός τε σίδηρος·
Τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
Εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν 'Αχαιῶν.
Ὡς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν.
Καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας 'Αχαιῶν
Δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' 'Αγαμέμνων
'Αντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·
Ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως
Ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
Πρὸς Τρώων· τῶν μήτις ὑπεκφύγοι αἰπὺν ὄλεθρον
Χεῖράς θ' ἡμετέρας· μηδ' ὄντινα γαστέρι μήτηρ
Κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι· ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.

These, fierce Euryalus with death begrimes,
And strips the armor from the graceful limbs.
By Polypœtes' arm, gigantic strung,
Was slain Astyalus: Ulysses flung
His lance through bold Pidutes: Teucer's bow
Sent Aretaön to the realms below;
Antilochus, the son of Nestor, gave
Aberlus dismal passage to the grave;
By Agamemnon, Elatus was slain,
Who held by Satnio's stream his high domain:
Fleet Phylacus death struggled to elude,
But quick and sure the Scythe-bearer pursued:
Leïtus' lance o'ertook him in his flight,
And winged his soul with feathers black as night.
Then Menelaus, young Adrastus found
Helpless and stunned, his face upon the ground;
His steeds, in fright, had scoured the shrubby plain,
Shattered his car, and broke the pole in twain.
Hurling the youth to earth with stunning force,
They toward the City held their furious course;
He, in the dust, lay prostrate where he fell,
Barely escaping death beneath the wheel.
Fierce o'er his head Atrides shook his lance:
The youth sprang suppliant, — waking from a trance,
And clasped Atrides' knees: "O spare my life,
And keep me, prize of unresisting strife,
For ransoms meet: my father's coffers hold
Great heaps of brass, and greater heaps of gold;
Of iron, boundless stores: of these but name
Whatever sum a conquering king may claim.
Amazed, the Spartan heard the soft appeal:
Mild Mercy, tempering, touched his heart of steel:
He to the ships the suppliant boy had sent,
But Agamemnon swayed the mild intent:
"Why, Menelaus, in thy wrath relent?"
The stern commander cried; "Hath Trojan grace
Disarmed thee, granting favors to thy race?
Perish the perjured line, detested, all —
Old, young and gentle, perish in one fall;
The child incipient in its mother's womb,
And fugitive, — hide all in one vast tomb,
Piled 'neath their city's ruins in eternal gloom."

Ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
Αἴσιμα παρειπών. Ὁ δ' ἀπὸ ἕθεν ὦσατο χειρὶ
Ἥρῳ' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
Οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ'· Ἀτρείδης δὲ
Λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·
Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Μήτις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
Μιμνέτω, ὥς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται·
Ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
Νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας.
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
Ἔνθα κεν αὖτε Τρῶες Ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
Εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
Αἰνεία τε καὶ Ἕκτορ· ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
Πᾶσαν ἐπ' ἰθὺν ἐστε μάχεσθαί τε φρονέειν τε·
Στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
Πάντη ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
Φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
Αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἅπασας,
Ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
Καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·

Authoritative thus, with savage frown,
The monarch spoke, and beat sweet Mercy down.
Then Menelaus thrust the youth aside.
By Agamemnon's lance the Trojan died;
Deep through his loins was driven the brutal steel:
While, with the victim's breast beneath his heel,
The wrathful monarch dragged the spear away,
And spurned the dead, resentless as he lay.
This, Nestor saw, and caught the monarch's ire.
He warmed the Grecians all with savage fire:
"Greeks, if ye be the ministers of Mars,
Know, blood alone can glut the God of wars.
While battle rages, let the plunder lie;
Slaughter 's the word, while foes are left to die!
Pause not, until the victory complete
Is doubly won, and hedged the vain retreat; —
At leisure then the glittering spoils divide."

Now had the Trojans sought their walls, to hide,
Safe sheltered from the Greeks; (so bowed their pride,)
But Helenus, of Priam's royal line,
Gifted in secret auguries to divine
Prophetic, and to search the hidden sign,
His seer-enlightened mind (no longer sealed)
To Hector and Æneas thus revealed:
"In yours, Æneas, and in Hector's skill,
The hopes of tottering Ilium linger still.
Behold, our soldiers shrink from war's alarms,
And sigh for shelter in their women's arms. —
Stand forth, ye generous warriors; — guard the gate
From skulking Trojans, and preserve the State;
Roll back the whelming current of retreat,
Ere Greece shall witness Troy's disgrace complete.
So shall our courage from your souls catch flame,
And glory's touch may save our race from shame.
But thou, great Hector, when the rallied host
Undaunted stand, to guard each threatened post,
Leave us the care; though worn with grievous toils,
Ourselves will check the Greeks from farther spoils.

Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
Μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
Νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
Οἴξασα κληῖδι θύρας ἱεροῖο δόμοιο,
Πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
Εἶναι ἐνὶ μεγάρῳ, καί οἱ πολὺ φίλτατος αὐτῇ,
Θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·
Καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἥνις, ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
Ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο·
Ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
Οὐδ' Ἀχιλῆά ποθ' ὧδε γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
Ὑπερ φασὶ θεᾶς ἔξ ἔμμεναι· ἀλλ' ὅδε λίην
Μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.
Ὣς ἔφαθ'· Ἕκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
Αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
Πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὤχετο πάντη,
Ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
Οἱ δ' ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
Φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·
Τρῶες ὑπέρθυμοι, τηλεκλειτοί τ' ἐπίκουροι,
Ἄνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

Seek thou the city, and the royal dame
From whom my lamp of life and Hector's came.
Bid Hecuba and all the elders go
With Ilium's long-robed dames in weeds of woe
And worshipful, to Pallas the divine,
With costly garments, worthy of her shrine.
Bid Priam's queen from out her chamber bring
The choicest vest, with jewels glittering,
To grace Minerva's knees; and o'er them fling
The gorgeous raiment; rich with laces meet,
To droop magnificent about her feet.
While these embracing, to her altar vow,
Twelve heifers, spotless as the robes of snow,
With pulses telling but a single year; —
If but the Power will lend a willing ear
To Troy's sad moan; take pity on her wives
And helpless babes, and guard their threatened lives
From fierce Tydides, instrument of death,
Whose lance with corpses strews the bloody heath.
Bravest of men! while Thetis' savage boy
Raged o'er the field, and startled cowering Troy,
Though more of terror followed from his wrath,
Yet less of slaughter marked his gory path."
He said; brave Hector deemed the counsel good;
Leaped from his car magnificent, and stood
Poising two javelins, both refulgent bright, —
Then rushed impetuous to restore the fight.
He moved terrific through the scattered host;
Recalled his braves to each deserted post,
And massed disorder into solid lines.
Now 'gainst the Greeks in turn Troy's rampant host inclines,
With faces radiant! Sudden, with surprise,
The Greeks recede! much doubting if their eyes
Beheld some God new succoring from the skies.
Then Hector's trumpet-voice detained the crowd,
With ears suspended as he spoke aloud:
"Ye Trojans, Lycians, allies from afar,
The home and foreign bulwarks of the war,
Now guard the gates: ennobling each his race,
As mindful of the lineage he may trace:

Ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
Εἴπω βουλευτῆσι καὶ ἠμετέρῃς ἀλόχοισιν
Δαίμοσιν ἀρίσασθαι, ὑποσχέσθαι δ' ἑκατόμβας. 115
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
Ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
Ἄντυξ, ἣ πυμάτη ἕδεν ἀσπίδος ὁμφαλοέσσης.—
Γλαῦκος δ', Ἱππολόχοιο πάϊς, καὶ Τυδέος υἱός
Ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
Τίς δῆ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
Οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
Τὸ πρίν· ἀτὰρ μὲν νυν γε πολὺ προβέβηκας ἁπάντων 125
Σῷ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
Δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
Οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
Οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
Δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
Ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
Σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
Θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
Θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς 135
Δύσεθ' ἁλὸς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
Δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.

Exert your utmost valor for this hour.
Advised, to pacify th' offended power,
I seek the town, that hecatombs may rise
From Ilium's fanes to supplicate the skies.
Matrons and Elders shall assert the claim,
And incense cast upon the heaven-ward flame."
So saying, the helm-crowned hero took the road
That led towards Ilium, towering as he strode.
The bull-hide lining of the oval shield,
With muffled clang melodious as it pealed,
Smote on his ankles as he crossed the field.

THE PARLEY BETWEEN GLAUCUS AND DIOMEDE.

Now in the midst — the hosts on either side —
The radiant Glaucus, Diomede defied:
Wary, the chiefs approach as facing death,
With nerves unjostled, but with teeth-drawn breath:
"Who art thou?" Diomede the silence broke,
(High courtesies, betraying as he spoke
His glorious soul:) "Say, whom do I behold?
I have not yet encountered one so bold,
Nor seen thee in the fight. Thou hast no peer
In daring, meditating thus my spear!
Unhappy he, and most unblest his sire,
If mortal man, who braves Tydides' ire.
But if thou art a God in man's disguise,
I war not with the heavenly deities:
Not long the impious shall survive the day,
Whose arms assail the Gods in mortal fray!
Lycurgus, with invading footsteps, trod
The consecrated precincts of a God:
The while the grape-crowned votaries divine
Of Bacchus held their orgies 'neath the vine,
Brain-fury propagating: fierce he drove
The terror-stricken train from Nyssa's grove,
Armed with a herdsman's goad, inspiring dread:
Dropping their vine-clad staffs, the nurses fled.
Even Bacchus, trembling, from the craggy steep,
Plunged the green waters of the briny deep
For shelter: — (exiled from the hallowed spot)
Thetis received him in her secret grot.

Τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
Καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
Ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
Οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
Εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
Ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.
Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
Οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὡς ἀνδρῶν γενεή, ἣ μὲν φύει, ἣ δ' ἀπολήγει.
Εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῇς
Ἡμετέρην γενεήν (πολλοὶ δέ μιν ἄνδρες ἴσασιν),
Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
Ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
Τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
Ὤπασαν. Αὐτάρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ·
Ὃς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
Τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἀντεια,
Κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔτι
Πεῖθ' ἀγαθὰ φρονέοντα, δαίφρονα Βελλεροφόντην.
Ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
Ὃς μ' ἔθελεν φιλότητι μιγήμεναι, οὐκ ἐθελούσῃ.

For this offence Lycurgus lost his eyes:
He lived to search in vain the beauteous skies;
Their light withdrawn, he felt the shades beneath,
And darkly groped his groveling way to death.
By this example schooled, I lift no spear
Against the Gods. If man, as you appear,
Earth-nurtured, — daring champion, now advance,
And taste the death that lurks on this red lance."
"Why ask my lineage?" Glaucus, in reply:
"The generations flourish but to die;
The forest-leaves, in verdure and decay,
Are like the men that come and pass away;
Gladsome they dally with the summer breeze,
But fall, when winter howls among the trees:
Yet, as the dead leaves wither where they drop,
The ever-genial Spring renews the crop.
But, hero, since you wish to know my race,
Its history occupies no little space:
In Argos, famed for undulating meads,
And spreading pastures meet for wind-swift steeds,
Stands Ephyré; there Sisyphus held sway,
The son of Æolus, in wisdom gray.

THE STORY OF BELLEROPHON.

Lordly Æolides begat a son,
Glaucus, and he, in turn, Bellerophon,
On whom the Gods bestowed a fatal grace,
With strength of mind to match a glorious face.
Him, Queen Antæa, with a heart on fire,
Taught, through her languid eyes, her soul's desire;
And oft the beauteous youth to shades betrayed,
And frantic urged the bliss his truth delayed.
The stubborn boy, o'er whom the Gods held sway,
Lifted his hand and waved the Queen away;
Denied the joys her maddening passion sought,
And closed his eyes against the charms she brought.
Her love declined, she framed a mighty lie,
And roused her husband with the calumny:
"Die, Prœtus, thou, or slay the desperate youth,
Who basely seeks to soil Antæa's truth!"

Ὣς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
Κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
Πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρά,
Γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
Δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
Αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
Ἀλλ' ὅτε δὴ Λυκίην ἶξε, Ξάνθον τε ῥέοντα,
Προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
Ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἱέρευσεν·
Ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότε μιν ἐρέεινε, καὶ ἤτεε σῆμα ἰδέσθαι,
Ὅ ττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
Αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
Πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
Πεφνέμεν—ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων·
Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο—
Καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
Δεύτερον αὖ Σολύμοισι μαχέσσατο κυδαλίμοισιν·
Καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
Τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
Εἷσε λόχον· τοὶ δ' οὔτι πάλιν οἶκόνδε νέοντο·
Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
Ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦῦν ἐόντα,
Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἣν·
Δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
Καὶ μέν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,
Καλὸν, φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
Ἡ δ' ἔτεκε τρία τέκνα δαιφρονι Βελλεροφόντῃ,

The Sovereign heard th' astounding tale, enraged;
Resolves alternate all his soul engaged.
He would not slay Bellerophon, but wrought
A crafty net, and thus his ruin sought:
With tablets sealed, all woful the intent,
Death's dark ambassador, the youth was sent
To Lycia, where Antæa's father reigned.
Bellerophon, by Gods protected, gained
The Lycian shore, and there was entertained;—
Nine days was feasted in the princely halls,
While blood of bullocks flowed the royal stalls.
But when the tenth day came, the monarch sought
To see the messages the youth had brought
From Prœtus, whom his daughter called her lord.
The lying tablets, dark, revealed a word
Whose import roused th' astounded Lycian's rage!
In deadly strife he bade the youth engage:
First, dire Chimæra, with a dragon's tail
And lion's head, he bade the youth assail,—
Of various beasts deformed, 'gainst nature's laws,
The monster rose; flames issued from her jaws,
Yet her, though deemed divine, of life he quits;—
She dies amid the flames her throat emits.
Next with the warlike Solymæ, the youth
Engaged terrific, and maintained his truth,
Then on the Amazons the slaughter turned;
He conquered still, and still with ardor burned.
The doubting monarch then an ambush set,
Which brave Bellerophon returning met;
Of these, all felt his arm divine, and fell
In one vast heap, within the shadowy dell!
This done, he seeks the king, with radiant face:
The king beholds, admires, and yields his grace;
His daughter gives; and not her charms alone;
With her, he gives the hero half his throne.
The Lycians, too, as generous as the king,
Honors and blessings to the hero bring:
Give ample lands, producing corn, with vine
To grow the grape and yield the rosy wine:
These for his heritage. His wedded joys
Yield one fair daughter and a brace of boys:

Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν—
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς·
Ἥ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—
Ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
Ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
Ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
Μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
Τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
Πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
Μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
Ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
Ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
Ὣς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
Ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ
Αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
Ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον·
Καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεί μ' ἔτι τυτθὸν ἐόντα
Κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.

Isander, and Hippolochus the brave:
Lardané, destined to an early grave,—
But first her charms inspired the heart of Jove,
And great Sarpedon blessed the Thunderer's love.
Bellerophon, at last, (the smiles of heaven
Withdrawn,) to dreariest solitude was driven;
Forsaken of the Gods, — and he no less
Of them grown reckless in his loneliness; —
Condemned, self-exiled, from his kind to roam,
He deemed the wilderness his friendliest home;
There darkly brooding o'er life's gathering ills.
Now carnage-loving Mars Isander kills,
Him bravely warring; stern Diana drew
Her cradle-scythe, and sweet Lardané slew.
Hippolochus alone survived the date;
And lives to watch o'er Glaucus and his fate.
To Troy he sent me, in pursuit of fame;
Bidding me ever, with the loftiest aim,
Strike to be foremost, or in battle's line,
Or milder labors where the virtues shine:
So that all future ages may admire
A son hard struggling to excel a sire.
Such, dauntless Greeks, my race, and such thy foe."
Tydides' generous soul was all aglow.
Planted in earth his friendly weapon stood,
Its bright point flashing from the quivering wood,
As Glaucus thus he hailed, in kindliest tone:
"Our grandsires, chief, were friends in days long gone:
Œnides entertained Bellerophon
Full twenty days, while flowed the generous bowl,
And gifts of friendship fastened soul to soul.
Œnides gave a belt of crimson dies;
Bellerophon, a cup of mighty size:
Still on my board the glorious goblet shines,
And oft o'erflows with surfs of fretting wines.
The ancient ties of hospitality
That bound their souls, still bind me unto thee.
Of Tydeus, nought my memory now recalls;
Fighting, he fell before the Theban walls,
Ere yet my infant mind had power to scan,
Contemplative, the mightier parts of man.

Τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
Εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου.
Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
Κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω·
Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅν κε δύνηαι·
Τεύχεα δ' ἀλλήλοις ἐπαμείψομεν· ὄφρα καὶ οἵδε
Γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
Χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
Ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
Ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβεν,
Χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
Ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
Εἰρόμεναι παῖδάς τε, κασιγνήτους τέ ἔτας τε,
Καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
Πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
Ξεστῇς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ
Πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
Πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
Κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν.
Κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
Δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
Πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
Κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν —

No foe am I to thee: nor thou to me:
Here, let us vow unbroken amity:
Henceforth we shun each other on the field,
Or pass unclashing, and the red path yield.
Of Trojans, other veins shall glut my spear;
And other Greeks will meet and fight thee here.
Henceforth in Argos, I will be thy host,
Thou, mine, when I shall find the Lycian coast.
Now let us, here upon the battle's edge,
Exchange our arms and ratify the pledge;
To Greece and Troy the pious truth disclose:
Whose sires were friends in youth, their sons should not be foes."

The chiefs descend magnanimous, and stand,
Eye mixed with eye, and hand close locked in hand;
When Glaucus, in a generous phrenzy lost,
And touched by Jove, unmindful of the cost,
(The price out-weighed the Greek's eleven-fold,)
His glittering armor gave, nor thought of gold;
Received from Diomede his simpler gear,—
But glorious, gilt with fame, than gold far costlier.

HECTOR IN THE CITY.

Meantime, when Hector reached the Scæan gate,
Thronged there the Trojan dames, to learn the fate
Of husbands, sons and brothers: maids inquired,
All timidly, for youths too much admired.
He bade them all to prayers, with pious tongue;
For black as night the lowering dangers hung.

Onward he passed and entered Priam's hall:
There, lofty corridors surround the wall,
Enclosing fifty rooms, adjacent all,—
Yet separate and partitioned, lined apart
With white walls polished from the mountain's heart,—
Where Priam's sons their beauteous dames delay.
There too, twelve upper marble rooms display,
Luxuriously, their bridal trappings gay,
Where Priam's daughters, wedded, bless their lords,
When war permits to rest their reeking swords.

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐξάγουσα, θυγατρῶν εἶδος ἀρίστην·
Ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
Ἦ μάλα δὴ τείρουσι δυςώνυμοι υἷες Ἀχαιῶν
Μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
Ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
Ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
Ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
Πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
Ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
Ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἕτῃσιν.
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
Μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
Μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
Χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
Αἰδέομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
Αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
Πέπλον δ', ὅστις τοι χαριέστατος ἠδὲ μέγιστος
Ἔστιν ἐνὶ μεγάρῳ, καί τοι πολὺ φίλτατος αὐτῇ,
Τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
Καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἤνις, ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
Αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
Ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
Ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
Ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
Αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. Ὡς κέ οἱ αὖθι

HECTOR AND HECUBA.

There Hecuba, the queen, had come to meet
Her fairest child, Laodice, the sweet:
And there met Hector: on his hand she hung
With mournful gripe, thus pleading as she clung:
"For what, my son, hast left the battle-field?
Do Troy's brave legions to the Grecians yield?
Or com'st thou to devote the solemn hour,
Seeking the Gods on Ilium's topmost tower?
First let me bring a bowl of golden wine,
Fit for the brave, and e'en the Powers divine:
To Jove, all worshipful, th' oblation pour;
Then with a draught thy weary frame restore:
For great thy toils, my son, and wines impart
Strength to the body, and inspire the heart."
But high-plumed Hector waived the proffered juice:
"No, not for me is wine's inflaming use;
The poisonous draught unnerves the strongest limbs,
While the lost sense in reeling vapor swims.
I dare not spread libations on the sands,
Nor pour to Jove with these gore-tainted hands;
Nor even approach HIS throne WHO drives the storm,
While battle-blood defiles me, fresh and warm.
Thou to the fane of Pallas instant go
With Ilium's aged dames, in weeds of woe, —
Go, and from out thy secret chamber bring
Thy choicest robe, with jewels glittering,
To grace Minerva's knees, and o'er them fling
The gorgeous raiment, rich with laces, meet
To flow magnificent about her feet:
Whilst these embracing, to her altar vow
Twelve spotless heifers in their robes of snow,
With pulses telling but a single year;
If but the Power will lend a willing ear
To Troy's sad moans; take pity on her wives
And helpless babes, and guard their threatened lives
From fierce Tydides' fatal wrath; I go
To seek the cause of all the Trojan woe,
Fell Paris; if my voice can rouse his soul,
From softening love's effeminate control.
O! that the earth that yawns about the brave,
Would gape him, sudden, to a recreant's grave!

Γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
Εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
Φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.
Ὣς ἔφαθ'· ἡ δὲ μολοῦσα ποτι μέγαρ' ἀμφιπόλοισιν
Κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
Αὐτὴ δ' ἐς Θάλαμον κατεβήσετο κηώεντα,
Ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
Ἤγαγε Σιδονίηθεν ἐπιπλὼς εὐρέα πόντον,
Τὴν ὁδόν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
Τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
Ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
Ἀστὴρ δ' ὡς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
Βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
Τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
Γὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
Αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
Ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
Θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο·
Εὐχομένη δ' ἤρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
Ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων·
Ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
Ἥνις, ἡκέσνας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
Ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.

This curse, of Jove decreed, — this foul disgrace
To Priam's house and Priam's royal race!
Ah! were he dead! 't were great relief to know
His darkening spirit thronged the shades below."
He said: the queen obeyed with rising fears;
Sent, with alacrity, swift messengers,
Her maidens, hastening through the streets of Troy,
To notify the dames. With mournful joy
She, in her perfumed chamber, one by one,
Surveyed the gorgeous vestures. Ah! her son,
Deluded Paris! all the richest wrought
Sidonian robes and veils, — these he had brought,
In the same ship (his youthful heart on flame)
That bore to Troy the Jove-begotten dame.
Of these the queen selects the richest vest, —
Treasured, it lay encumbered of the rest.
Of radiant dyes, magnificent it shone
Bright as the star on twilight's purple throne.
This on her arm, she leads the matron train
To Ilium's heights, where stands Minerva's fane.
Theano gentle, priestess by decree,
Charged to attend the shrine, and keep the key,
Unlocked the gates to let the mourners near; —
When worshipful they claimed Minerva's ear.
Theano, supplicating, then displayed
The glittering vesture to the Martial Maid;
Then, while th' attending matron-train adored,
Jove's sky-born daughter fervently implored:
"Goddess of Goddesses, whose awful charms
Protect great cities from beleaguering arms,
Be Troy's defence; O! check the dread advance
Of Tydeus' son, and break his slaughtering lance;
Grant him to die before the Scæan gate,
That Troy may view him in the arms of fate.
Grant this, O Guardian Maid, and here we vow
Twelve spotless heifers in their robes of snow,
With pulses telling but a single year: —
If but the Power will lend a willing ear
To Troy's sad moans, — take pity on her wives,
And helpless babes, and guard their threatened lives."

Ὣς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.
Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο·
Ἕκτωρ δὲ πρὸς δῶμα τ' Ἀλεξάνδροιο βεβήκει,
Καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
Ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες·
Οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
Ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος ἐν πόλει ἄκρῃ.
Ἔνθ' Ἕκτωρ εἰσῆλθε Διὶ φίλος· ἐν δ' ἄρα χειρὶ
Ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
Αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
Τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
Ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
Ἧστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
Τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
Λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
Μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
Ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
Ὁντινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο·
Ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς θοίου θέρηται.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν,
Τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο, καί μευ ἄκουσον·
Οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
Ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.

Thus she; but Pallas, with averted eyes,
Accepts nor prayer, nor proffered sacrifice.
Meantime, great Hector, with dark gathering brows,
Stood by the portals of his brother's house,
Near where the king's and Hector's mansions rose;
On Ilium's heights the graceful structure grows,
Of glorious architecture, tasteful planned
With all the art and skill at Troy's command;
Her chiefest artisans did Paris call,
To fashion chamber, corridor and hall.
There Hector entered, poising in advance,
Amazing, his eleven-cubit lance!
Flashed keen the brazen point 'round which was rolled,
Clasping the wood, a ring of virgin gold.
There, Paris, polishing his arms, was found,
The weapons in a shining circle round;
Breast-plate and helm emit a dazzling glow,
The while, with mimic touch, he twangs his bow.
Glassed in the polished surface of his shield,
The chief seemed making ready for the field:
While near him still, bewitching Helen staid, —
Helen of Argos, — seemingly delayed,
Noting the nimble fingers of her dames.
To Paris, war-clad Hector thus exclaims:
"Say, Paris, is it well to loiter here,
In petulance, while death is hovering near?
Around the fated town's beleaguered wall,
Thy kindred and thy friends untimely fall.
Fierce o'er the field the flames of war aspire;
And thou the brand that lit th' infernal fire:
Such sloth in others would provoke thy rage.
Up: let the war thy utmost strength engage.
The moment urges hard: the next grim hour
With lurid flames all Ilium may devour."
To him, thus Paris, in a tone subdued,
But god-like in his mien, the taunt pursued:
"Hector, not undeserved thy biting speech;
But hear me, not impatient, I beseech:
Not petulance, nor spleen inspire my heart;
But sorrow loves to nurse its woes apart:
Here, solitude the gibing world may cheat,
And soothe the anguish of my late defeat.

Νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
Ὤρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
Λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἀνδρας.
Ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
Ἦ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.
Ὣς φάτο· τὸν δ' οὔτι προσέφη κορυθαίολος Ἕκτωρ
Τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισιν·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
Ὡς μ' ὄφελ' ἦματι τῷ, ὅτε με πρῶτον τέκε πήτηρ, 345
Οἴχεσθαι κροφέρουσα κακὴ ἀνέμοιο θύελλα
Εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης
Ἔνθα με κῦμα ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
Ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, 350
Ὅς ηδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
Τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
Ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
Ἀλλ' ἄγε νῦν εἴσελθε, καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
Δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
Εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης·
Οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
Ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
Μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360
Ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἵ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν·
Ἀλλὰ σύγ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
Ὡς κεν ἐμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.

This moment hath my wife, in softening tone,
Urged me to battle: — Hector, this I own,
My duty to myself and Priam's race,
For victory next may Paris' standard grace.
Stay, till I don my armor, helm and shield,
Or go, and I will follow to the field."
He spoke, but Hector answered not again,
Nor brooded angrily his gloomy brain.
His vacant eye on Helen seemed to rest,
While thus the dame o'erwhelmed, the chief addressed:
"Sweet brother mine, whose ever gentle eyes
Preach no reproofs, while well thou mayest despise
And scorn a sister worthy of thy hate,—
(Such degradation I to Priam's State,)
O! that a storm, in its terrific sweep,
Had cradled me at birth, and to the deep
Had borne, or lodged me on some mountain high,
Beetling the crag-edged ocean, there to die,
Mid the wild rancor of the wind-lashed sea,
Ere such disasters had been brought by me.
Yet, since th' Immortal Gods above decreed
That Leda's child was frail, and Troy should bleed,
Would that the youth who set my heart on flame,
Had loftier sense of honor and of shame;
A better judgment and a sounder mind:
For Paris, as you know, is slow to find
The god-like attributes of mortal kind.
But come, dear brother, on this couch repose,
From toilsome war, forgetful of our woes.
Cast from thy lofty soul the weight of grief
Piled by poor Helen and her phrensied chief,
On whom the Gods have heaped such loads of shame,
That bards, who seek the surest road to fame,
Shall wed their songs to each degraded name."
To her, the helm-crowned chief: "I dare not stay,
Though kindly pressed; my soul forbids delay.
Quick to our friends who miss me on the field,
And oft look round in search of Hector's shield,
I hasten: — thou, stir up thy husband's soul,
Thy tongue is eloquent in his control.
Urge him in arms to speed with steps elate,
And mail-clad, meet me at the Scæan gate;

Καὶ γὰρ ἐγὼν οἰκόνδ' ἐξελεύσομαι, ὄφρα ἴδωμαι
Οἰκῆας, ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
Οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
Ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας.
Οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν·
Ἀλλ' ἥγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
Πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
Ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε
Πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
Ἠέ πῃ ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,
Ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
Οὔτε πῃ ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
Οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται·
Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
Τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
Ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
Μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἡ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ,
Τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.
Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς—τῇ γὰρ ἔμελλε διεξιέμεναι πεδίονδε—
Ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,

For homeward now, uncertain of my life,
I seek my son and ever-faithful wife:
Fate may adjust the balances to-day,
And Greece may claim Troy's Hector as a prey."
Homeward, the chief, with rapid footsteps strode;
Full geared for battle. Entering his abode,
He found not there his ever-faithful wife,
Nor young Astyanax, their future life.
His fair Andromache, the white-armed spouse,
In bitter grief had left the dreary house:
Too dreary now, not Hector being there: —
She with her nurse and child, in wild despair,
Gazed from the tower sublime on Ilium's height,
Searching, through misty eyes, if Hector led the figh
His heart sank down when sweet Andromache
Met him not in their chamber. "Where is SHE,
Your mistress fair? ye maidens, tell me true,
Whither she went, and whither to pursue?
Or to her kindred, or to join the train
Of matrons, at Minerva's sacred fane?"
"Not to her kindred nor to join the train
Of matrons at Minerva's sacred fane:
Lately she sought the topmost height of Troy,
She, with her nurse, and ever-blooming boy.
Tidings had come that Trojan power must yield,
O'erwhelmed by Grecian forces on the field:
Thither she ran, as frantic with alarms,
The bright boy following in his nurse's arms."
This hearing, gloomy Hector, backward straight,
With hurrying footsteps, sought the Scæan gate;
God-like, along the streets of well-built Troy
He strode, still thinking of his wife and boy;
Too sadly thinking: as he reached the bound,
That shut the city from the bloody ground,
Through which he late had come, through which again
His feet were hurrying to the battle plain, —
There, as he paused, Andromache elate,
With tear-drowned eyes, stood near him at the gate:
Returning home, by chance, she met him there!
Grief left her heart, and joy dethroned despair:

Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσων·
Τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
Ἣ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὖτως,
Ἕκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·
Τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
Ἤτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
Ἕν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Δαιμόνιε, φθίσει σὲ τὸ σὸν μένος· οὐδ' ἐλεαίρεις
Παῖδά τε νηπίαχον καὶ ἐμὲ ἄμμορον, ἢ τάχα χήρη
Σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
Πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
Σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
Ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
Ἀλλ' ἄχε'—οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
Ἤτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
Ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
Οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
Ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν,
Ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

THE PARTING OF HECTOR AND ANDROMACHE.

Warlike Eëtion's child she was, and rich,
In gold, and all the beauties that bewitch:
Her, Hector sought, beneath Cilician groves,
Embowered; Eëtion ratified their loves;
And gave her, lavish of connubial charms,
To bless the youth, and fill a hero's arms: —
There met the war-clad chief his faithful wife,
With young Astyanax, their future life.
Hung the sweet infant on the nurse's breast,
Bright as a star emblazed on evening's vest:
"Scamandrius" Hector named the blooming boy;
But Trojans christened him: the "Prop of Troy,"
Significant, that royal Priam's throne
Rested on Hector's mighty arm alone.
All joyfully the sire surveyed his child,
Smiled on the infant, — on its mother smiled:
That mournful mother, through her streaming eyes
Bedewed the answering smile, and softened with her sighs;
Then, with her fingers midst his gauntlet laced,
She hung upon his arm, and long embraced,
Thus earnest pleading: "Hector, husband, dear,
This recklessness will shorten thy career;
Thou hast no pity on thy child and wife;
All Greece conspires to take away thy life;
Think of my hapless lot, destined too soon
The widowed mother of an orphan son.
For me, what joys were left, if thou wert dead?
First let the grave be shelter to my head;
Remaining here — thou gone — ah! what relief
To live through one eternal round of grief!
To me, thou knowest, no parents now remain;
All my near kindred tread Death's shadowy plain;
Achilles, conquering Thebes, destroyed my sire;
But spared, magnanimous, his rich attire,
And laid him, mail-clad, on the funeral pyre;
A tomb erected on the sacred place,
Where spreading elms arise with mournful grace, —
Elms planted by the pitying mountain maids,
Jove's daughters, swift Diana's courier-aids.

Οἵ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
Οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
Πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
Βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσιν.
Μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
Αὖ τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα·
Πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
Ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
Ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
Μὴ παῖδ' ὀρφανικὸν θῇς, χήρην τε γυναῖκα·
Λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
Ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
Τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
Ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
Ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
Ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
Ἦ νυ καὶ αὐτῶν θυμὸς ἔποτρύνει καὶ ἀνώγει.
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
Αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
Αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
Οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἐμμεναι ἐσθλὸς
Αἰεί, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
Ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.

Perished my seven brave brothers in one hour,
Guarding their fleeces in the sylvan bower;
Divine Achilles, with his ruthless blade,
Despatched the heroes to th' eternal shade;
Relentless, too, the same o'erpowering hand
Tore my sad mother from her native land:
Her he released for gold; but vain the price,
Diana claimed the blooming sacrifice.
So thou, dear lord, art all in all to me,
Parents and brothers — husband, all in THEE.
Then stay with us, — ah! leave us not again,
To seek thy death on yonder bloody plain;
To make an orphan of thy blooming boy,
Thy wife a widow 'midst the crumbling walls of Troy.
Here is full work for thy majestic soul;
For hitherward the waves of battle roll:
Here, by the fig-tree, feeblest is the wall;
Here plant thy standard, here thy heroes call:
Twice, here, the towering Greeks their strength have tried;
Here Ajax stormed with Diomede allied,
Assisted by the matchless king of Crete,
And Atreus' sons, in war-gear clad complete;
Hither directed, by their skill to see
Our salient points, or led by prophecy.
Perhaps some God points out the dangerous way:
Then here, dear Hector, dearer husband, stay;
So that th' Atridæ and their Grecian braves,
In their next onset — here embrace their graves."
Then thus, plume-tossing Hector spoke: "Dear spouse,
These touches all my weaklier feelings rouse.
Think not thy Hector's soul, though glory-led,
Hath not with sorrows such as thine been fed.
But I should cower beneath a Trojan's eye,
He muttering: 'Hector is afraid to die!'
Skulking the war, forgetful of my name,
How should I blush to meet a long-robed dame?
In martial toils my earliest life was spent,
My tutored soul is still on glory bent;
Fronting the battle, Hector must be found,
Guarding the glories of his race renowned.

Εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
Ἔσσεται ἦμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
Καὶ Πρίαμος καὶ λαὸς ἐϋμελίω Πριάμοιο.
Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
Οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
Οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
Ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
Ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
Δακρυόεσσαν ἄγηται ἐλεύθερον ἦμαρ ἀπούρας·
Καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
Καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης,
Πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
Καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
Ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
Χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἦμαρ.
Ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
Πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.
Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
Ἄψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
Ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
Ταρβήσας χαλκόν τε, ἰδὲ λόφον ἱππιοχαίτην
Δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
Ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
Αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
Καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·

Sadly my soul fore-feels our Ilium's doom;
These towers, in ruins piled, will mark her tomb:
Priam and Priam's race must feel the woe,
Buried beneath the ponderous overthrow.
Not sorrow for the fate of Ilium; not
My grief for Hecuba's and Priam's lot,
Fore-boded; not the memory of my own
Brave brothers in the battles o'erthrown,
So deeply sinks my heart, as thoughts of thee,
Sweet wife, my beautiful Andromache,
When, captive held and weeping o'er the plain,
Some brazen Greek shall lead thee in his train,
Condemned to do the drudgery of his house,
And serve, in Argos, his presuming spouse;
To ply the loom, and on thy shoulders bring
To bathe a mistress, waters from the spring!
'Lo'—they may cry, while thus beholding thee:
'There's Hector's wife, the famed Andromache!
'Hector, who bravest met the Grecian host,
'And died illustrious, fighting at his post:'
This, as they speak, Andromache will heed,—
For anguish pricked afresh, afresh will bleed;
At Hector's name thy shrunken veins will grow,
Rebounding big with an immortal woe!
For Hector's arm will not be near to save,
Or smite the wretch who claims thee as a slave.
Before that day let Hector find his grave!
I would not see thee shed a captive's tear,
Nor live to know thy destiny severe."
 Heroic thus, and fond, the prince of Troy
Plead with his wife; then turned to press their boy.
Back shrank the infant, and convulsive hung
Close to the nurse, wild screaming as he clung:
(Hid on her bosom his dilating eyes,)
Scared at the shining helm and plume that swept the skies!
Smiled Hector; smiled Andromache; (the while,
Suspended tears begemmed the mother's smile.)
Then Hector quick put off the ponderous crown,
And laid the casque and nodding horse-hair down;

Αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
Εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισίν τε θεοῖσιν·
Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
Παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
Ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
Καί ποτέ τις εἴπῃσι πατρὸς δ' ὅγε πολλὸν ἀμείνων
Ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
Κτείνας δῃΐον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
Παῖδ' ἑόν· ἣ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
Δακρυόεν γελάσασα. Πόσις δ' ἐλέησε νοήσας,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
Οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
Οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
Ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
Ἱστὸν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
Ἔργον ἐποίχεσθαι· πόλεμος δ' ἀνδρεσσι μελήσει,
Πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.

Relieved the infant from its late alarms,
And clasped him, blooming, in his raptured arms;
Him kissed, and fondled dear; and lifting high,
Pious evoked the guardians of the sky:
"Grant, Jove, and YE who rule with powers divine,
That Hector's son with Hector's parts may shine;
His people's guardian, covered with renown
Self-won, to gild anew his country's crown;
Give him to conquer on the fields of fame,
And bring fresh glories to the Trojan name,
That men and dames may shout, as they admire,
'How far this youth excels his glorious sire!'
Beholding him return, begrimed with gore,
His foes destroyed — (as Hector's were before,)
And rich with spoils of war — his mother's joy,
Pillow to her, and prop to sacred Troy."
Thus prayerful; then the chief, too much adored,
The infant to Andromache restored.
Great tears hung beadling from her eye's dark lash,
Dimming the orb, and mellowing its flash;
Through these, the triumph-smile betrayed some joy,
As from his arm she took their darling boy.
When Hector saw her efforts to restrain
The crystal lava of her burning brain,
He touched her cheek with a caressing stroke,
Soft from his palm, and thus heroic spoke:
"Weep not for me, Andromache, dear love,
My date of life is registered above;
No power can send me to the shades below,
Till fate prepares the shaft, and aims the blow:
None can escape the heaven-directed steel —
The base may fear — but base and brave must feel.
Go thou — preside domestic o'er thy house;
There find th' empire of a faithful spouse;
Direct the fingers of each waiting dame.
The SOUL-GOD calls me to the field of fame!
War is man's province; Ilium's war is mine;
To rouse the squadrons, and direct the line —
Mine, first: I claim the glorious heritage,
To die for Troy, and gild her latest page."

Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
Ἵππουριν. ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
Ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
Αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς
Ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
Αἳ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
Οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
Ἴξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
Ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τείχεα, ποικίλα χαλκῷ,
Σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς.
Ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
Δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
Εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
Κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
Ὤμοις ἀΐσσονται· ὁ δ' ἀγλαϊῇφι πεποιθώς.
Ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
Ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
Τεύχεσι παμφαίνων, ὥστ' ἠλέκτωρ, ἐβεβήκει
Καγχαλόων, ταχέες δὲ πόδες φέρον·
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
Στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὁάριζε γυναικί.
Τὸν πρότερος προέειπε θεοειδὴς Ἀλέξανδρος·
Ἦθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
Δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.

Heroic thus the chief: then took profound
The plume-crowned helmet, ponderous, from the ground.
Andromache, at once, her lord obeyed,
With lingering footsteps, and with heart delayed;
Homeward she tottered, glancing back her eyes,
Through misty tears and soul-subduing sighs.
When to his well-constructed home she came,
Her anguish touched the heart of every dame;
Anxious, her maids, with lamentations loud,
Around the weeping princess, weeping crowd:
Soft sympathy is spread from soul to soul:
Wild through the halls the waves of sorrow roll:
Tho' Hector lives, the frantic train deplore
Hector as dead, to grace his halls no more.
Nor lingered Paris long; with soul elate,
And rapid feet, he seeks the Scean Gate.
Swift in the track of Hector he pursues,
His war-gear glittering with a thousand hues:
As when a courser, in his groom's despite,
Breaks the rude halter, and asserts his might;
Sweeps from the stall and scampers o'er the plain,
Intent to plunge the lucid lake again: —
Rearing his head, he flaunts his flaming mane:
He sees — and neighs vociferous as he sees —
The pasturing mares, and snuffs the wanton breeze:
Proud of his form he scours the verdant mead,
And leaps th' enclosure where his favorites feed:
So, war-clad Paris, in his armor bright,
With soul set free from languor, quits the height
Of Pergamus, and eager seeks the fight.
Hector he met, just parted from his wife,
And starting for the deadlier field of strife.
"Excuse, most honored brother, the delay,"
He said, "I surely have prolonged thy stay,
But not intentional; in haste I came —
I would not cheat thee of a moment's fame."

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ·
Δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
Ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
Ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
Ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
Πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
Ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
Δώῃ ἐπουρανίοισι θεοῖς ἀειγενέτῃσιν
Κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
Ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

Hector replied: "Strange man, thy deeds deserve
The just man's praise; thou hast a heart of nerve;
But languor enervates the noblest soul,
And thou dost, willing, court her soft control.
It grieves my heart to hear the Trojans say
Such bitter things of thee, from day to day —
For many ills, on thy account, they bear:
But let us haste, — to prop the tottering war.
These matters we'll adjust, when Freedom smiles,
And Jove vouchsafes cessation to our toils;
When Greece, repulsed, shall seek her native seas,
And Ilium's toil-worn sons shall rest at ease."

MYTHOLOGICO-CLASSICAL DICTIONARY.

ABRIDGED FROM THE BEST AUTHORITIES.

Abarbarea, one of the Naiades, mother of Æsepus and Pedasus by Bucolion, Laomedon's eldest son.

Abas, one of Æneas's companions, killed in Italy. — Another, lost in the storm which drove Æneas to Carthage. — A Latian chief, who assisted Æneas against Turnus, and was killed by Lausus. — A Greek, son of Eurydamas, killed by Æneas during the Trojan war. *Il.* 5, v. 150.

Abastor, one of Pluto's horses.

Abderites, a people of Pæonia, obliged to leave their country on account of the great number of rats and frogs which infested it.

Abderus, a man of Opus in Locris, arm-bearer to Hercules, torn in pieces by the mares of Diomedes, which the hero had intrusted to his care when going to war against the Bistones. Hercules built a city, which, in honor of his friend, he called Abdera.

Abia, formerly *Ire*, a maritime town of Messenia, one of the seven cities promised to Achilles by Agamemnon.

Abii, a nation between Scythia and Thrace. They lived upon milk, were fond of celibacy, and enemies to war. *Il.* 13, v. 6.

Abrota, the wife of Nisus, the youngest of the sons of Ægeus. As a monument to her chastity, Nisus, after her death, ordered the garments which she wore to become the models of fashion in Megara. *Plut. Quæst. Græc.*

Academus, an Athenian, who discovered to Castor and Pollux where Theseus had concealed their sister Helen, for which they amply rewarded him.

Acamas, son of Theseus and Phædra, went with Diomedes to demand Helen from the Trojans after her elopement from Menelaus. In his embassy he had a son called Munitus, by Laodice, the daughter of Priam. He was concerned in the Trojan war. — A son of Antenor in the Trojan war. *Il.* 11, v. 60. — A Thracian auxiliary of Priam in the Trojan war. *Il.* 11.

Acantha, a nymph loved by Apollo, and changed into the flower Acanthus.

Acasta, one of the Oceanides.

Acastus, son of Pelias, king of Thessaly, by Anaxibia, married Astydamia or Hippolyte, who fell in love with Peleus, son of Æacus, when in banishment at her husband's court. Peleus,

rejecting the addresses of Hippolyte, was accused before Acastus of attempts upon her virtue, and soon after, at a chase, exposed to wild beasts. Vulcan, by order of Jupiter, delivered Peleus, who returned to Thessaly, and put to death Acastus and his wife.

Acca Laurentia, the wife of Faustulus, shepherd of King Numitor's flocks, who brought up Romulus and Remus, who had been exposed on the banks of the Tiber. From her wantonness, she was called *Lupa* (a prostitute), whence the fable that Romulus was suckled by a she-wolf. — A companion of Camilla. *Virg. Æn.* 11, v. 820.

Acestes, son of Crinisus and Egesta. He assisted Priam in the Trojan war, and kindly entertained Æneas during his voyage, and helped him to bury his father on Mount Eryx. In commemoration of this, Æneas built a city there called Acesta, from Acestes.

Acetes, one of Evander's attendants. *Æn.* 11, v. 30.

Achabytos, a mountain in Rhodes, where Jupiter had a temple.

Achæa, a surname of Pallas, whose temple in Daunia was defended by dogs who fawned upon the Greeks, but fiercely attacked all other persons.

Achæium, a place of Troas opposite Tenedos.

Achæmenides, a native of Ithaca, son of Adramastus, and one of the companions of Ulysses, abandoned on the coast of Sicily.

Achæorum statio, a place on the coast of the Thracian Chersonesus, where Polyxena was sacrificed to the shades of Achilles, and where Hecuba killed Polymnestor, who had murdered her son Polydorus.

Achæus, a king of Lydia, hung by his subjects for his extortion. — A son of Xuthus of Thessaly. He fled, after the accidental murder of a man, to Peloponnesus; where the inhabitants were called from him, Achæi. He afterwards returned to Thessaly.

Achates, a friend of Æneas, whose fidelity was exemplary.

Acheloides, a patronymic given to the Sirens as daughters of Achelous.

Achelous, the son of Oceanus or Sol by Terra or Tethys, god of the river of the same name in Epirus. As one of the numerous suitors of Dejanira, daughter of Œneus, he entered the lists against Hercules, and being inferior, changed himself into a serpent, and afterwards into an ox. Hercules broke off one of his horns, and Achelous being defeated, retired in disgrace into his bed of waters.

Acheron, a river in Epirus. Homer called it, from the dead appearance of its waters, one of the rivers of hell, and the fable has been adopted by all succeeding poets, who make the god of the stream to be the son of Ceres without a father, and say that he concealed himself in hell for fear of the Titans, and was changed into a bitter stream, over which the souls of the dead are at first conveyed. It receives, say they, the souls of the dead,

because a deadly languor seizes them at the hour of dissolution. Some make him son of Titan, and suppose that he was plunged into hell by Jupiter, for supplying the Titans with water.

Acherusia, a lake of Egypt near Memphis, over which the bodies of the dead were conveyed, and received sentence according to the actions of their life. The boat was called Baris, and the ferryman Charon. Hence arose the fable of Charon and the Styx, etc.

Achilles, the son of Peleus and Thetis, was the bravest of all the Greeks in the Trojan war. During his infancy, Thetis plunged him in the Styx, and made every part of his body invulnerable, except the heel by which she held him. His education was intrusted to the centaur Chiron, who taught him the art of war, and made him master of music, and by feeding him with the marrow of wild beasts, rendered him vigorous and active. He was taught eloquence by Phœnix, whom he ever after loved and respected. Thetis, to prevent him from going to the Trojan war, where she knew he was to perish, privately sent him to the court of Lycomedes, where he was disguised in a female dress, and, by his familiarity with the king's daughters, made Deidamia mother of Neoptolemus. As Troy could not be taken without the aid of Achilles, Ulysses went to the court of Lycomedes, in the habit of a merchant, and exposed jewels and arms for sale. Achilles, choosing the arms, discovered his sex, and went to the war. Vulcan, at the entreaties of Thetis, made him a strong suit of armor, which was proof against all weapons. He was deprived by Agamemnon of his favorite mistress, Briseis, who had fallen to his lot at the division of the booty of Lyrnessus. For this affront, he refused to appear in the field till the death of his friend Patroclus recalled him to action, and to revenge. He slew Hector, tied the corpse by the heels to his chariot, and dragged it three times round the walls of Troy. After thus appeasing the shades of his friend, he yielded to the tears and entreaties of Priam, and permitted the aged father to ransom and to carry away Hector's body. In the tenth year of the war, Achilles was charmed with Polyxena; and as he solicited her hand in the temple of Minerva, it is said that Paris aimed an arrow at his vulnerable heel, of which wound he died. His body was buried at Sigæum, and divine honors were paid to him, and temples raised to his memory. It is said, that, after the taking of Troy, the ghost of Achilles appeared to the Greeks, and demanded of them Polyxena, who accordingly was sacrificed on his tomb by his son Neoptolemus. Some say that this sacrifice was voluntary, and that Polyxena was so grieved at his death that she killed herself on his tomb. The Thessalians yearly sacrificed a black and a white bull on his tomb. It is reported that he married Helen after the siege of Troy; but others maintain, that this marriage happened after his death, in the island of Leuce, where many of the ancient heroes lived, as in a separate elysium. When Achilles was young, his

mother asked him whether he preferred a long life spent in obscurity and retirement, or a few years of military fame and glory? Achilles, to his honor, made choice of the latter. Some ages after the Trojan war, Alexander, going to the conquest of Persia, offered sacrifices on the tomb of Achilles, and admired the hero who had found a Homer to publish his fame to posterity.

Acmon, a native of Lyrnessus, who accompanied Æneas into Italy.

Acmonides, one of the Cyclops. *Ovid. Fast.* 4, v. 288.

Acœtes, the pilot of the ship whose crew found Bacchus asleep, and carried him away. As they ridiculed the god, they were changed into sea-monsters, but Acœtes was preserved.

Actæon, a famous huntsman. He saw Diana and her attendants bathing near Gargaphia, for which he was changed into a stag, and devoured by his own dogs.

Actor, a companion of Hercules in his expedition against the Amazons. — The father of Menœtius by Ægina, whence Patroclus is called *Actorides*.

Actoris, a maid of Ulysses. *Homer, Od.* 23.

Adamantæa, Jupiter's nurse in Crete, who suspended him in his cradle to a tree, that he might be found neither in the earth, the sea, nor in heaven. To drown the infant's cries, she had drums beat, and cymbals sounded, around the tree.

Adamas, a Trojan prince, killed by Merion. *Il.* 13, v. 560.

Ades, or **Hades**, the god of hell among the Greeks, the same as the Pluto of the Latins.

Admeta, daughter of Eurystheus, was priestess of Juno's temple at Argos. She expressed a wish to possess the girdle of the queen of the Amazons, and Hercules obtained it for her. — One of the Oceanides.

Adonis, son of Cinyras, by his daughter Myrrha, [*vid. Myrrha,*] was the favorite of Venus. He was fond of hunting, and was often cautioned by his mistress not to hunt wild beasts, for fear of being killed in the attempt. This advice he slighted, and at last received a mortal bite from a wild boar which he had wounded; and Venus, after shedding many tears at his death, changed him into a flower called anemone. Proserpine is said to have restored him to life, on condition that he should spend six months with her, and the rest of the year with Venus.

Adrastia, a fountain of Sicyon. — A mountain. — A country near Troy, called after Adrastus, who built there a temple to Nemesis. Here Apollo had an oracle. — A daughter of Jupiter and Necessity. She is called by some *Nemesis*, and is the punisher of injustice. The Egyptians placed her above the moon, whence she looked down upon the actions of men.

Adrastus, son of Talaus and Lysimache, was king of Argos. Polynices, being banished from Thebes by his brother Eteocles, fled to Argos, where he married Argia, daughter of Adrastus.

The king assisted his son-in-law, and marched against Thebes with an army headed by seven of his most famous generals. All perished in the war except Adrastus, who, with a few men saved from slaughter, fled to Athens, and implored the aid of Theseus against the Thebans, who opposed the burying of the Argives slain in battle. Theseus went to his assistance, and was victorious. — A soothsayer in the Trojan war, son of Merops.

Æacides, a patronymic of the descendants of Æacus, such as Achilles, Peleus, Telamon, Pyrrhus, &c.

Æacus, son of Jupiter by Ægina daughter of Asopus, was king of the island of Œnopia, which he called by his mother's name. A pestilence having destroyed all his subjects, he entreated Jupiter to re-people his kingdom; and, according to his desire, all the ants which were in an old oak were changed into men, and called by Æacus *myrmidons*. Æacus married Endeis, by whom he had Telamon and Peleus. He afterwards had Phocus by Psamathe, one of the Nereids. He was a man of such integrity that the ancients have made him one of the judges of Hell, with Minos and Rhadamanthus.

Æchmacoras, a son of Hercules, by Phyllone, daughter of Alcimedon. When the father heard that his daughter had had a child, he exposed her and the infant in the woods to wild beasts, where Hercules, conducted by the noise of a magpie which imitated the cries of a child, found and delivered them.

Ædon, daughter of Pandarus, married Zethus, brother to Amphion, by whom she had a son called Itylus. She was so jealous of her sister Niobe, because she had more children than herself, that she resolved to murder the elder, who was educated with Itylus. She by mistake killed her own son, and was changed into a goldfinch as she attempted to kill herself.

Ægiale, one of Phaeton's sisters changed into poplars, and their tears into amber. They are called Heliades. — A daughter of Adrastus, by Amphitea daughter of Pronax. She married Diomedes, in whose absence, during the Trojan war, she prostituted herself to her servants, and chiefly to Cometes, whom the king had left master of his house. At his return, Diomedes being told of his wife's wantonness, went to settle in Daunia. Some say that Venus implanted those vicious and lustful propensities in Ægiale, to revenge herself on Diomedes, who had wounded her in the Trojan war.

Ægis, the shield of Jupiter, *a goat's skin*. This was the goat Amalthæa, with whose skin he covered his shield. The goat was placed among the constellations. Jupiter gave this shield to Pallas, who placed upon it Medusa's head, which turned into stones all those who fixed their eyes upon it.

Æneas, a Trojan prince, son of Anchises and the goddess Venus. The opinions of authors concerning his character are different. His infancy was intrusted to the care of a nymph, and at the age

of five he was recalled to Troy. He afterwards improved himself in Thessaly under Chiron, a venerable sage, whose house was frequented by the young princes and heroes of the age. Soon after his return home he married Creusa, Priam's daughter, by whom he had a son called Ascanius. During the Trojan war he behaved with great valor, in defence of his country, and came to an engagement with Diomedes and Achilles. Yet Strabo, Dictys of Crete, Dionysius of Halicarnassus, and Dares of Phrygia, accuse him of betraying his country to the Greeks, with Antenor, and of preserving his life and fortune by this treacherous measure. He lived at variance with Priam, because he received not sufficient marks of distinction from the king and his family. Authors of credit report, that when Troy was in flames, he carried away on his shoulders his father Anchises, and the statues of his household gods, leading in his hand his son Ascanius, and leaving his wife to follow behind. Some say that he retired to Mount Ida, where he built a fleet of twenty ships, and set sail in quest of a settlement. Strabo and others maintain that Æneas never left his country, but rebuilt Troy, where he reigned, and his posterity after him. According to Virgil and other Latin authors, who, to make their court to the Roman emperors, traced their origin up to Æneas, and described his arrival into Italy as indubitable, he with his fleet first came to the Thracian Chersonesus, where Polymnestor, one of his allies, reigned. After visiting Delos, the Strophades, and Crete, where he expected to find the empire promised him by the oracle, as in the place where his progenitors were born, he landed in Epirus and Drepanum, the court of king Acestes, in Sicily, where he buried his father. From Sicily he sailed for Italy, but was driven on the coasts of Africa, and kindly received by Dido, queen of Carthage, to whom, on his first interview, he gave one of the garments of the beautiful Helen. Dido being enamoured of him, wished to marry him; but he left Carthage by order of the gods. In his voyage he was driven to Sicily, and from thence he passed to Cumæ, where the Sibyl conducted him to hell, that he might hear from his father the fates which attended him and all his posterity. After a voyage of seven years, and the loss of thirteen ships, he came to the Tiber. Latinus, the king of the country, received him with hospitality, and promised him his daughter Lavinia, who had been before betrothed to king Turnus by her mother Amata. To prevent this marriage, Turnus made war against Æneas; and after many battles, the war was decided by a combat between the two rivals, in which Turnus was killed. Æneas married Lavinia, in whose honor he built the town of Lavinium, and succeeded his father-in-law. After a short reign, Æneas was killed in a battle against the Etrurians.

Æneis, a poem of Virgil, which has for its subject the settlement of Æneas in Italy. The great merit of this poem is well

known. The author has imitated Homer, and, as some say, Homer is superior to him only because he is more ancient, and is an original. Virgil died before he had corrected it, and at his death desired it might be burnt. This was happily disobeyed, and Augustus saved from the flames a poem which proved his family to be descended from the kings of Troy. The Æneid had engaged the attention of the poet for eleven years, and in the first six books it seems that it was Virgil's design to imitate Homer's Odyssey, and in the last the Iliad.

Æolus, the king of storms and winds, was the son of Hippotas. He reigned over Æolia; and because he was the inventor of sails, and a great astronomer, the poets have called him the god of the wind. It is said that he confined in a bag, and gave Ulysses all the winds that could blow against his vessel, when he returned to Ithaca. The companions of Ulysses untied the bag, and gave the winds their liberty. According to Virgil, Æolus was indebted to Juno for his royal dignity. The name seems to be derived from αιολος, *varius*, because the winds over which he presided are ever varying.

Æschylus, an excellent soldier and poet of Athens, son of Euphorion, and brother to Cynægirus. He was in the Athenian army at the battles of Marathon, Salamis, and Platæa. But the most solid fame he has obtained is the offspring less of his valor in the field of battle than of his writings. Of ninety tragedies, however, the fruit of his ingenious labors, forty of which were rewarded with the public prize, only seven have come safe to us.

Æsculapius, son of Apollo by Coronis, or, as some say, by Larissa daughter of Phlegias, was god of medicine.

Æsopus, a Phrygian philosopher, who, though originally a slave, procured his liberty by the sallies of his genius. He travelled over the greatest part of Greece and Egypt, but chiefly resided at the court of Crœsus, king of Lydia, by whom he was sent to consult the oracle of Delphi. In this commission Æsop behaved with great severity, and satirically compared the Delphians to floating sticks, which appear large at a distance, but are nothing when brought near. The Delphians, offended with his sarcastic remarks, accused him of having secreted one of the sacred vessels of Apollo's temple, and threw him down from a rock, 561 B. C. Maximus Planudes has written his life in Greek; but no credit is to be given to the biographer, who falsely asserts that the mythologist was short and deformed. Æsop dedicated his fables to his patron Crœsus; but what appears now under his name, is no doubt a compilation of all the fables and apologues of wits before and after the age of Æsop, conjointly with his own.

Æthlius, son of Jupiter by Protogenia, was father of Endymion.

Æthon, a horse of the sun. — A horse of Pallas, represented as shedding tears at the death of his master. — A horse of Hector.

Æthra, daughter of Pittheus, king of Trœzene, had Theseus by

Ægeus. She was carried away by Castor and Pollux, when they recovered their sister Helen, whom Theseus had stolen, and intrusted to her care. She went to Troy with Helen.

Ætion, the father of Andromache, Hector's wife. He was killed at Thebes, with his seven sons, by the Greeks.

Ætna, a mountain of Sicily, now called Gibello, famous for its volcano, which for about 3000 years has thrown out fire at intervals. It is two miles in perpendicular height, and measures one hundred miles round at the base, with an ascent of thirty miles. Its crater forms a circle about three and one-half miles in circumference, and its top is covered with snow and smoke at the same time, while the sides of the mountain, from the great fertility of the soil, exhibit a rich scenery of cultivated fields and blooming vineyards. Pindar is the first who mentions an eruption of Ætna.

Agamemnon, king of Mycenæ and Argos, was brother to Menelaus, and son of Plisthenes, the son of Atreus. Homer calls them sons of Atreus, which is false, upon the authority of Hesiod, Apollodorus, &c. When Atreus was dead, his brother Thyestes seized the kingdom of Argos, and removed Agamemnon and Menelaus, who fled to Polyphidus king of Sicyon, and hence to Œneus, king of Ætolia, where they were educated. Agamemnon married Clytemnestra, and Menelaus Helen, both daughters of Tyndarus, king of Sparta, who assisted them to recover their father's kingdom. After the banishment of the usurper to Cythera, Agamemnon established himself at Mycenæ, while Menelaus succeeded his father-in-law at Sparta. When Helen was stolen by Paris, Agamemnon was elected commander in chief of the Grecian forces going against Troy; and he showed his zeal in the cause by furnishing one hundred ships, and lending sixty more to the people of Arcadia. The fleet was detained at Aulis, where Agamemnon sacrificed his daughter to appease Diana. During the Trojan war, Agamemnon behaved with much valor; but his quarrel with Achilles, whose mistress he took by force, was fatal to the Greeks. After the ruin of Troy, Cassandra fell to his share, and foretold him that his wife would put him to death. He gave no credit to this, and returned to Argos with Cassandra. Clytemnestra, with her adulterer Ægisthus, prepared to murder him; and as he came from the bath, to embarrass him, she gave him a tunic whose sleeves were sewed together, and while he attempted to put it on, she brought him to the ground with a stroke of a hatchet, and Ægisthus seconded her blows. His death was revenged by his son Orestes. [*Vide* CLYTEMNESTRA, MENELAUS, and ORESTES.]

Agasthenes, father to Polyxenus, was, as one of Helen's suitors, concerned in the Trojan war.

Agastrophus, a Trojan, wounded by Diomedes.

Aglaia, one of the Graces, called sometimes Pasiphaë. Her

sisters were Euphrosyne and Thalia, and they were all daughters of Jupiter and Eurynome.

Aglaope, one of the Sirens.

Aglauros, or **Agraulos**, daughter of Erechtheus, the oldest king of Athens, was changed into a stone by Mercury. Some make her daughter of Cecrops.

Agno, one of the nymphs who nursed Jupiter. She gave her name to a fountain on Mount Lycæus. When the priest of Jupiter, after a prayer, stirred the waters of this fountain with a bough, a thick vapor arose, which was soon dissolved into a plentiful shower.

Agnodice, an Athenian virgin, who disguised her sex to learn medicine. She was taught by Hierophilus the art of midwifery, and when employed, always discovered her sex to her patients. This brought her into so much practice, that the males of her profession, who were now out of employment, accused her, before the Areopagus, of corruption. She confessed her sex to the judges, and a law was immediately made to impower all free-born women to learn midwifery.

Agrionia, annual festivals in honor of Bacchus, celebrated generally in the night.

Ajax, son of Telamon by Peribœa or Eribœa, daughter of Alcathous, was, next to Achilles, the bravest of all the Greeks in the Trojan war. He engaged Hector, with whom at parting he exchanged arms. After the death of Achilles, Ajax and Ulysses disputed their claim to the arms of the dead hero. When they were given to the latter, Ajax was so enraged, that he slaughtered a whole flock of sheep, supposing them to be the sons of Atreus, who had given the preference to Ulysses, and stabbed himself with his sword. The blood which ran to the ground from the wound was changed into the flower hyacinth. Some say that he was killed by Paris in battle; others, that he was murdered by Ulysses. His body was buried at Sigæum, some say on Mount Rhœtus, and his tomb was visited and honored by Alexander. Hercules, according to some authors, prayed to the gods that his friend Telamon, who was childless, might have a son, with a skin as impenetrable as the skin of the Nemæan lion, which he then wore. His prayers were heard. Jupiter, under the form of an angel, promised to grant the petition; and when Ajax was born, Hercules wrapped him up in the lion's skin, which rendered his body invulnerable, except that part which was left uncovered by a hole in the skin, through which Hercules hung his quiver. This vulnerable part was in his breast, or, as some say, behind the neck. — The son of Oileus, king of Locris, was surnamed *Loerion*, in contradistinction to the son of Telamon. He went with forty ships to the Trojan war, as being one of Helen's suitors. The night that Troy was taken, he offered violence to Cassandra, who fled into Minerva's temple; and for this offence, as he returned

home, the goddess, who had obtained the thunders of Jupiter, and the power of tempests from Neptune, destroyed his ship in a storm. Ajax swam to a rock, and said that he was safe in spite of all the gods. Such impiety offended Neptune, who struck the rock with his trident, and Ajax tumbled into the sea with part of the rock and was drowned. His body was afterwards found by the Greeks, and black sheep offered on his tomb. According to Virgil's account, Minerva seized him in a whirlwind, and dashed him against a rock, where he expired consumed by thunder. — The two Ajaces were, as some suppose, placed after death in the island of Leuce, a separate place reserved only for the bravest heroes of antiquity.

Aidoneus, a surname of Pluto. — A king of the Molossi, who imprisoned Theseus, because he and Pirithous attempted to ravish his daughter Proserpine, near the Acheron; whence arose the well-known fable of the descent of Theseus and Pirithous into hell.

Alastor, a son of Neleus and Chloris. — An arm-bearer to Sarpedon, king of Lycia, killed by Ulysses. — One of Pluto's horses when he carried away Proserpine.

Alba Sylvius, son of Latinus Sylvius, succeeded his father in the kingdom of Latium, and reigned thirty-six years. — Longa, a city of Latium, built by Ascanius, B. C. 1152, on the spot where Æneas found, according to the prophecy of Helenus, and of the god of the river, a *white* sow with thirty young ones.

Albion, son of Neptune by Amphitrite, came into Britain, where he established a kingdom, and first introduced astrology and the art of building ships. He was killed at the mouth of the Rhone, with stones thrown by Jupiter, because he opposed the passage of Hercules.

Alcander, an attendant of Sarpedon, killed by Ulysses. — A Trojan killed by Turnus.

Alcanor, a Trojan of Mount Ida, whose sons Pandarus and Bitias followed Æneas into Italy. — A son of Phorus, killed by Æneas.

Alcathous, a son of Pelops, who, being suspected of murdering his brother Chrysippus, came to Megara, where he killed a lion, which had destroyed the king's son. He succeeded to the kingdom of Megara, and in commemoration of his services, festivals called Alcathoia were instituted at Megara. — A Trojan who married Hippodamia, daughter of Anchises. He was killed in the Trojan war, by Idomeneus. — A son of Parthaon, killed by Tydeus. — A friend of Æneas, killed in the Rutulian war.

Alcibiades, an Athenian general, famous for his enterprising spirit, versatile genius and natural foibles. He was disciple to Socrates, whose lessons and example checked, for a while, his vicious propensities. In the Peloponnesian war he encouraged the Athenians to make an expedition against Syracuse. He was chosen general in that war, and in his absence his enemies accused

him of impiety, and confiscated his goods. Upon this he fled, and stirred up the Spartans to make war against Athens, and when this did not succeed, he retired to Tissaphernes, the Persian general. Being recalled by the Athenians, he obliged the Lacedæmonians to sue for peace, made several conquests in Asia, and was received in triumph at Athens. His popularity was of short duration; the failure of an expedition against Cyme exposed him again to the resentment of the people, and he fled to Pharnabazus, whom he almost induced to make war upon Lacedæmon. This was told to Lysander, the Spartan general, who prevailed upon Pharnabazus to murder Alcibiades. Two servants were sent for this purpose, and they set on fire the cottage where he was, and killed him with darts as he attempted to make his escape. He died in the 46th year of his age, 404 B. C., after a life of perpetual difficulties.

Alcides, a name of Hercules, from his grandfather Alcæus. — A surname of Minerva in Macedonia.

Alcinous, son of Nausithous and Peribœa, was king of Phæacia, and is praised for his love of agriculture. He married his niece Arete, by whom he had several sons and a daughter Nausicaa. He kindly entertained Ulysses, who had been shipwrecked on his coast, and heard the recital of his adventures; whence arose the proverb of the stories of Alcinous, to denote improbability. *Od.* 7. *Virg. G.* 2.

Alcithoe, a Theban woman who ridiculed the orgies of Bacchus. She was changed into a bat, and the spindle and yarn with which she worked, into a vine and ivy.

Alcmena, was daughter of Electryon king of Argos, by Anaxo. Her father promised his crown and his daughter to Amphitryon, if he would revenge the death of his sons, who had been all killed, except Licymnius, by the Teleboans, a people of Ætolia. While Amphitryon was gone against the Ætolians, Jupiter, who was enamored of Alcmena, resolved to introduce himself into her bed. The more effectually to insure success in his amour, he assumed the form of Amphitryon, declared that he had obtained a victory over Alcmena's enemies, and even presented her with a cup, which he said he had preserved from the spoils for her sake. Alcmena yielded to her lover what she had promised to her future husband; and Jupiter, to delay the return of Amphitryon, ordered his messenger, Mercury, to stop the rising of Phœbus, or the sun, so that the night he passed with Alcmena was prolonged to three long nights. Amphitryon returned the next day; and after complaining of the coldness with which he was received, Alcmena acquainted him with the reception of a false lover the preceding night, and even showed him the cup which she had received. Amphitryon was perplexed at the relation, and more so upon missing the cup from among his spoils. He went to the prophet Tiresias, who told him of Jupiter's intrigue; and he returned to

his wife, proud of the dignity of his rival. Alcmena became pregnant by Jupiter, and afterwards by her husband; and when she was going to bring forth, Jupiter boasted in heaven, that a child was to be born that day, to whom he would give absolute power over his neighbors, and even over all the children of his own blood. Juno, who was jealous of Jupiter's amours with Alcmena, made him swear by the Styx, and immediately prolonged the travails of Alcmena, and hastened the bringing forth of the wife of Sthenelus king of Argos, who, after a pregnancy of seven months, had a son called Eurystheus. *Ovid, Met.* 8, fab. 5, &c. says, that Juno was assisted by Lucina to put off the bringing forth of Alcmena, and that Lucina, in the form of an old woman, sat before the door of Amphitryon with her legs and arms crossed. This posture was the cause of infinite torment to Alcmena, till her servant, Galanthis, supposing the old woman to be a witch, and to be the cause of the pains of her mistress, told her that she had brought forth. Lucina retired from her posture, and immediately Alcmena brought forth twins, — Hercules conceived by Jupiter, and Iphiclus by Amphitryon. Eurystheus was already born, and therefore Hercules was subjected to his power. After Amphitryon's death, Alcmena married Rhadamanthus, and retired to Ocalea, in Bœotia. This marriage, according to some authors, was celebrated in the island of Leuce. The people of Megara said that she died on her way from Argos to Thebes, and that she was buried in the temple of Jupiter Olympus.

Alcyone, or **Halcyone**, daughter of Æolus, married Ceyx, who was drowned as he was going to Claros to consult the oracle. The gods apprised Alcyone, in a dream, of her husband's fate; and when she found, on the morrow, his body washed on the seashore, she threw herself into the sea, and was with her husband changed into birds of the same name, who keep the waters calm and serene while they build, and sit on their nests on the surface of the sea, for the space of seven, eleven, or fourteen days. — One of the Pleiades, daughter of Atlas. She had Arethusa by Neptune, and Eleuthera by Apollo. She with her sisters was changed into a constellation. — The daughter of Evenus, carried away by Apollo, after her marriage.

Alea, a surname of Minerva, from her temple built by Aleus.

Alebion and **Dercynus**, sons of Neptune, were killed by Hercules, for stealing his oxen in Africa.

Alecto, one of the Furies.

Alectryon, a youth whom Mars, during his amours with Venus, stationed at the door to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the lovers, who were exposed by Vulcan, in each other's arms, before all the gods. Mars was so incensed that he changed Alectryon into a cock, which, still mindful of his neglect, early announces the approach of the sun.

Alexander, a name given to Paris, son of Priam.

Alirrothius, a son of Neptune. Hearing that his father had been defeated by Minerva, in his dispute about giving a name to Athens, he went to the citadel and endeavored to cut down the olive, which had sprung from the ground, and given the victory to Minerva; but in the attempt he missed his aim, and cut his own legs so severely that he instantly expired.

Almon, the eldest of the sons of Tyrrhus. He was the first Rutulian killed by the Trojans; and from the skirmish which happened before and after his death, arose the enmities which ended in the fall of Turnus.

Aloeus, a giant, son of Titan and Terra. He married Iphimedia, by whom Neptune had the twins Othus and Ephialtus. Aloeus educated them as his own, and from that circumstance they have been called *Aloides*. They made war against the gods, and were killed by Apollo and Diana. They grew up nine inches every month, and were only nine years old when they undertook their war.

Alpes, mountains that separate Italy from Spain, Gaul, Rhætia, and Germany; considered as the highest ground in Europe. From them arise several rivers, which, after watering the neighboring countries, discharge themselves into the German, Mediterranean, and Euxine seas. Hannibal marched his army over them. They were inhabited by fierce uncivilized nations, who were unsubdued till the age of Augustus.

Alpheia, a surname of Diana in Elis. It was given her when the river Alpheus endeavored to ravish her without success. — A surname of the nymph Arethusa, because loved by the Alpheus.

Alphenor, one of Niobe's sons.

Althæa, daughter of Thestius and Eurythemis, married Œneus.

Alyattes I., a king of Lydia, descended from the Heraclidæ. He reigned fifty-seven years. — **II.**, king of Lydia, of the family of the Mermnadæ, was father to Crœsus. He drove the Cimmerians from Asia, and made war against the Medes. He died when engaged in a war against Miletus, after a reign of thirty-five years.

Amalthæa, daughter of Melissus, king of Crete, fed Jupiter with goat's-milk. Hence some authors have called her a goat, and have maintained that Jupiter, to reward her kindnesses, placed her in heaven as a constellation, and gave one of her horns to the nymphs who had taken care of his infant years. This horn was called the horn of plenty, and had the power to give the nymphs whatever they desired.

Amasis, a man who, from a common soldier, became king of Egypt. He made war against Arabia, and died before the invasion of his country by Gambyses, king of Persia. He made a law, that every one of his subjects should yearly give an account to the public magistrates of the manner in which he supported

himself. He refused to continue in alliance with Polycrates, the tyrant of Samos, on account of his uncommon prosperity. When Cambyses came into Egypt, he ordered the body of Amasis to be dug up, and to be insulted and burnt; an action which was very offensive to the religious notions of the Egyptians.

Amastrus, a friend of Æneas, killed by Camilla in the Rutulian war.

Amata, the wife of king Latinus. She had betrothed her daughter Lavinia to Turnus before the arrival of Æneas in Italy. She zealously favored the interest of Turnus; and when her daughter was given in marriage to Æneas, she hung herself to avoid the sight of her son-in-law.

Amathus, now *Limisso*, a city on the southern side of the island of Cyprus, particularly dedicated to Venus. The island is sometimes called Amathusia, a name not unfrequently applied to the goddess of the place.

Amazones, or **Amazonides**, a nation of famous women who lived near the river Thermodon in Cappadocia. All their life was employed in wars and manly exercises. They never had any commerce with the other sex; but, only for the sake of propagation, they visited the inhabitants of the neighboring country for a few days, and the male children which they brought forth were given to the fathers. According to Justin, they were strangled as soon as born, and Diodorus says that they maimed them and distorted their limbs. The females were carefully educated with their mothers, in the labors of the field; their right breast was burnt off, that they might hurl a javelin with more force, and make a better use of the bow. They founded an extensive empire in Asia Minor, along the shores of the Euxine, and near the Thermodon. They were defeated in a battle near the Thermodon, by the Greeks; and some of them migrated beyond the Tanais, and extended their territories as far as the Caspian sea. Themyscyra was the most important of their cities; and Smyrna, Magnesia, Thyatira, and Ephesus, according to some authors, were built by them. Some authors, among whom is Strabo, deny the existence of the Amazons, and of a republic supported and governed by women, who banished or extirpated all their males; but Justin and Diodorus particularly support it; and the latter says, that Penthesilea, one of their queens, came to the Trojan war on the side of Priam, and that she was killed by Achilles, and from that time the glory and character of the Amazons gradually decayed, and was totally forgotten. The Amazons of Africa flourished long before the Trojan war, and many of their actions have been attributed to those of Asia. It is said, that after they had subdued almost all Asia, they invaded Attica, and were conquered by Theseus. Their most famous actions were their expeditions against Priam, and afterwards the assistance they gave him during the Trojan war; and their invasion of Attica, to punish

Theseus, who had carried away Antiope, one of their queens. They were also conquered by Bellerophon and Hercules. Among their queens, Hippolyte, Antiope, Lampeto, Marpesia, &c., are famous. Curtius says, that Thalestris, one of their queens, came to Alexander, whilst he was pursuing his conquests in Asia, for the sake of raising children from a man of such military reputation; and that after she had remained thirteen days with him, she retired into her country. The Amazons were such expert archers, that, to denote the goodness of a bow or quiver, it was usual to call it Amazonian.

Ambarvalia, a joyful procession round the ploughed fields, in honor of Ceres the goddess of corn.

Ambrosia, festivals observed in honor of Bacchus, in some cities in Greece. They were the same as the Brumalia of the Romans. — One of the daughters of Atlas, changed into a constellation after death.— The food of the gods was called *ambrosia*, and their drink *nectar*. The word signifies immortal. It had the power of giving immortality to all those who ate it. It was sweeter than honey, and of a most odoriferous smell; and it is said that Berenice, the wife of Ptolemy Soter, was saved from death by eating ambrosia given her by Venus. Titonus was made immortal by Aurora, by eating ambrosia; and in like manner Tantalus and Pelops, who on account of their impiety had been driven from heaven, and compelled to die upon earth. It had the power of healing wounds, and therefore Apollo, in Homer's Iliad, saves Sarpedon's body from putrefaction by rubbing it with ambrosia; and Venus also heals the wounds of her son, in Virgil's Æneid, with it. The gods used generally to perfume their hair with ambrosia; as Juno, when she adorned herself to captivate Jupiter, and Venus when she appeared to Æneas.

Amimone, or **Amymone**, a daughter of Danaus, changed into a fountain which is near Argos, and flows into the lake Lerna.

Ammon and **Hammon**, a name of Jupiter, worshipped in Libya.

Ammothea, one of the Nereides.

Amphiaraus, son of Oicleus, or, according to others, of Apollo, by Hypermnestra, was at the chase of the Calidonian boar, and accompanied the Argonauts in their expedition. He was famous for his knowledge of futurity, and thence he is called by some, son of Apollo. He married Eriphyle, the sister of Adrastus, king of Argos, by whom he had two sons, Alcmæon and Amphilochus.

Amphictyon, son of Deucalion and Pyrrha, reigned at Athens after Cranaus, and first attempted to give the interpretation of dreams, and to draw omens. Some say that the deluge happened in his age. *Justin*, 2, c. 6. — The son of Helenus, who first established the celebrated council of the *Amphictyons*, composed of the wisest and most virtuous men of some cities of Greece.

Amphimachus, one of Helen's suitors, son of Cteatus.

Amphimedon, one of Penelope's suitors, killed by Telemachus, *Homer, Od.* 22, v. 283.

Amphinome, the name of one of the attendants of Thetis.

Amphinomus, one of Penelope's suitors, killed by Telemachus.

Amphion, was son of Jupiter, by Antiope daughter of Nycteus, who had married Lycus, and had been repudiated by him when he married Dirce. Amphion was born at the same birth as Zethus, on Mount Citheron, where Antiope had fled to avoid the resentment of Dirce; and the two children were exposed in the woods, but preserved by a shepherd. [*Vide* ANTIOPE.] When Amphion grew up, he cultivated poetry, and made such an uncommon progress in music, that he is said to have been the inventor of it, and to have built the walls of Thebes at the sound of his lyre. Mercury taught him music, and gave him the lyre. He was the first who raised an altar to this god. Zethus and Amphion united to avenge the wrongs which their mother had suffered from the cruelties of Dirce. They besieged and took Thebes, put Lycus to death, and tied his wife to the tail of a wild bull, who dragged her through precipices till she expired. The fable of Amphion's moving stones and raising the walls of Thebes at the sound of his lyre, has been explained by supposing that he persuaded, by his eloquence, a wild and uncivilized people to unite together and build a town to protect themselves against the attacks of their enemies. — A son of Jasus, king of Orchomenos, by Persephone daughter of Mius. He married Niobe.

Amphithoe, one of the Nereides.

Amphitrite, daughter of Oceanus and Tethys, married Neptune, though she had made a vow of perpetual celibacy. She had by him Triton, one of the sea deities. She had a statue at Corinth in the temple of Neptune. She is sometimes called Salatia, and is often taken for the sea itself.

Amphitryon, a Theban prince, son of Alcæus and Hipponome. His sister Anaxo had married Electryon, king of Mycenæ, whose sons were killed in a battle by the Teleboans. Electryon promised his crown and daughter Alcmena to him who could revenge the death of his sons upon the Teleboans; and Amphitryon offered himself, and was received on condition that he should not approach Alcmena before he had obtained a victory. Jupiter, who was captivated with the charms of Alcmena, borrowed the features of Amphitryon when he was gone to the war, and introduced himself to Electryon's daughter as her husband returned victorious. Alcmena became pregnant of Hercules by Jupiter, and of Iphiclus by Amphitryon, after his return. When Amphitryon returned from the war, he brought back to Electryon the herds which the Teleboans had taken from him. One of the cows having strayed from the rest, Amphitryon, to bring them together, threw a stick, which struck the horns of the cow and rebounded with such violence upon Electryon that he died on

the spot. After this accidental murder, Sthenelus, Electryon's brother, seized the kingdom of Mycenæ, and obliged Amphitryon to leave Argolis, and retire to Thebes with Alcmena.

Amymone, daughter of Danaus and Europa, married Enceladus, son of Ægyptus, whom she murdered the first night of her nuptials.

Anacharsis, a Scythian philosopher, 592 B. C., who, on account of his wisdom, temperance, and extensive knowledge, has been called one of the seven wise men. Like his countrymen, he made use of a cart instead of a house. He was wont to compare laws to cobwebs, which can stop only small flies, and are unable to resist the superior force of large insects. When he returned to Scythia, from Athens, where he had spent some time in study, and in the friendship of Solon, he attempted to introduce there the laws of the Athenians, which so irritated his brother, who was then on the throne, that he killed him with an arrow. Anacharsis has rendered himself famous among the ancients by his writings, and his poems on war, the laws of Scythia, &c. Two of his letters to Crœsus and Hanno are still extant. Later authors have attributed to him the invention of tinder, of anchors, and of the potter's wheel. The name of Anacharsis is become very familiar to modern ears by that elegant, valuable, and truly classical work of Barthelemi, called the Travels of Anacharsis.

Anacreon, a famous lyric poet of Teos, in Ionia, highly favored by Polycrates and Hipparchus, son of Pisistratus. He was of a lascivious and intemperate disposition, much given to drinking, and deeply enamoured of a youth called Bathyllus. His odes are still extant, and the uncommon sweetness and elegance of his poetry have been the admiration of every age and country. He lived to his eighty-fifth year, and after every excess of pleasure and debauchery, choked himself with a grape-stone and expired.

Anaxibia, a sister of Agamemnon, mother of seven sons and two daughters by Nestor.

Anchises, a son of Capys by Themis, daughter of Ilus. He was of such a beautiful complexion that Venus came down from heaven on Mount Ida, in the form of a nymph, to enjoy his company. The goddess became pregnant, and forbade Anchises ever to mention the favors he had received, on pain of being struck with thunder. The child which Venus brought forth was called Æneas; he was educated, as soon as born, by the nymphs of Ida, and when of proper age, was intrusted to the care of Chiron the centaur. When Troy was taken, Anchises was become so infirm that Æneas, to whom the Greeks permitted to take away whatever he esteemed most, carried him through the flames upon his shoulders, and thus saved his life. He accompanied his son on his voyage towards Italy, and died in Sicily in the eightieth year of his age. He was buried on Mount Eryx by Æneas and Acestes, king of the country, and the anniversary of his death

was afterwards celebrated by his son and the Trojans, on his tomb.

Andromache, a daughter of Eëtion, king of Thebes in Cilicia, married Hector, son of Priam king of Troy, by whom she had Astyanax. She was so fond of her husband that she even fed his horses with her own hand. During the Trojan war she remained at home employed in her domestic concerns. Her parting with Hector, who was going to battle — in which he perished, — has always been deemed the best, most tender and pathetic of all the passages in Homer's Iliad. She received the news of her husband's death with extreme sorrow; and after the taking of Troy she had the misfortune to see her only son Astyanax, after she had saved him from the flames, thrown headlong from the walls of the city by the hands of the man whose father had killed her husband. Andromache, in the division of the prisoners by the Greeks, fell to the share of Neoptolemus, who treated her as his wife, and carried her to Epirus. He had by her three sons, Molossus, Piclus, and Pergamus, and afterwards repudiated her.

Andromeda, a daughter of Cepheus, king of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune drowned the kingdom, and sent a sea-monster to ravage the country, because Cassiope had boasted herself fairer than Juno and the Nereides. The oracle of Jupiter Ammon was consulted, and nothing could stop the resentment of Neptune, if Andromeda was not exposed to the sea-monster. She was accordingly tied naked on a rock, and at the moment that the monster was going to devour her, Perseus, who returned through the air from the conquest of the Gorgons, saw her, and was captivated with her beauty. He promised to deliver her and destroy the monster, if he received her in marriage as a reward for his trouble. Cepheus consented, and Perseus changed the sea-monster into a rock, by showing him Medusa's head, and untied Andromeda and married her.

Anna, a goddess in whose honor the Romans instituted festivals. She was, according to some, Anna the daughter of Belus and sister of Dido, who after her father's death fled from Carthage, which Jarbas had besieged, and came to Italy, where Æneas met her as he walked on the banks of the Tiber, and gave her an honorable reception for the kindness she had shown him when he was at Carthage. Lavinia, the wife of Æneas, was jealous of the tender treatment which was shown to Anna, and meditated her ruin. Anna was apprised of this by her sister in a dream, and she fled to the river Numicus, of which she became a deity, and ordered the inhabitants of the country to call her *Anna Perenna*, because she would remain forever under the waters.

Antæa, the wife of Proteus, called also Stenobæa. — A goddess worshipped by the inhabitants of Antium.

Antæus, a giant of Libya, son of Terra and Neptune. He was

so strong in wrestling, that he boasted that he would erect a temple to his father with the skulls of his conquered antagonists. Hercules attacked him, and as he received new strength from his mother so often as he touched the ground, the hero lifted him up in the air and squeezed him to death in his arms.

Antenor, a Trojan prince related to Priam. It is said that during the Trojan war he always kept a secret correspondence with the Greeks, and chiefly with Menelaus and Ulysses. In the council of Priam, Homer introduces him as advising the Trojans to restore Helen, and conclude the war. He advised Ulysses to carry away the Trojan palladium, and encouraged the Greeks to make the wooden horse, which at his persuasion was brought into the city of Troy by a breach made in the walls. Æneas has been accused of being a partner of his guilt; and the night that Troy was taken they had a number of Greeks stationed at the doors of their houses to protect them from harm. After the destruction of his country, Antenor migrated to Italy near the Adriatic, where he built the town of Padua. His children were also concerned in the Trojan war, and displayed much valor against the Greeks. Their names were Polybius, Acamas, Agenor, and, according to others, Polydamas and Helicaon.

Anteros, a son of Mars and Venus. He was not, as the derivation of his name implies, a deity that presided over an opposition to love, but he was the god of mutual love and of mutual tenderness. Venus had complained to Themis that her son Cupid always continued a child, and was told, that if he had another brother, he would grow up in a short space of time. So soon as Anteros was born, Cupid felt his strength increase and his wings enlarge; but if ever his brother was at a distance from him, he found himself reduced to his ancient shape. From this circumstance it is seen that return of passion gives vigor to love.

Anthesteria, festivals in honor of Bacchus among the Greeks.

Antheus, a son of Antenor, much esteemed by Paris.—One of the companions of Æneas.

Anthia, a sister of Priam, seized by the Greeks. She compelled the people of Pallene to burn their ships and build Scione.

Anthores, a companion of Hercules, who followed Evander, and settled in Italy. He was killed in the war of Turnus against Æneas.

Anticlea, a daughter of Autolycus and Amphithea. Her father, who was a famous robber, permitted Sisyphus, son of Æolus, to enjoy the favors of his daughter, and Anticlea was really pregnant of Ulysses when she married Laertes king of Ithaca. Laertes was nevertheless the reputed father of Ulysses. Ulysses is reproached by Ajax in *Ovid. Met.* as being the son of Sisyphus. It is said that Anticlea killed herself when she heard a false report of her son's death. — A woman who had Periphetes by Vulcan. — A daughter of Diocles, who married Machaon, the son of Æsculapius.

Antigone, a daughter of Œdipus, king of Thebes, by his mother Jocasta. She buried by night her brother Polynices, against the positive orders of Creon, who, when he heard of it, ordered her to be buried alive.

Antilochus, a king of Messenia. The eldest son of Nestor by Eurydice. He went to the Trojan war, and was killed by Memnon.

Antiope, daughter of Nycteus, king of Thebes, by Polyxo, was beloved by Jupiter, who, to deceive her, changed himself into a satyr. She became pregnant, and, to avoid the resentment of her father, she fled to Mount Cithæron, where she brought forth twins, Amphion and Zethus. — A daughter of Mars, queen of the Amazons, taken prisoner by Hercules, and given in marriage to Theseus. She is also called Hippolyte. — A daughter of Æolus, mother of Bæotus and Hellen, by Neptune. *Hygin.* fab. 157. — A daughter of Pilon, who married Eurytus. *Id.* fab. 14.

Antiparos, a small island in the Ægean Sea, opposite Paros, from which it is about six miles distant.

Antiphates, a king of the Læstrygones, descended from Lamus, who founded Formiæ. Ulysses returning from Troy, came upon his coasts, and sent three men to examine the country. Antiphates devoured one of them, and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which Ulysses was. — A son of Sarpedon. — The grandfather of Amphiaraus. *Homer. Od.* — A man killed in the Trojan war by Leonteus.

Antiphonus, a son of Priam, who went with his father to the tent of Achilles to redeem Hector. *Homer. Il.* 24.

Antiphus, a son of Priam, killed by Agamemnon during the Trojan war. — A son of Thessalus, grandson to Hercules. He went to the Trojan war in thirty ships. — An intimate friend of Ulysses.

Aphidnus, a friend of Æneas, killed by Turnus.

Aphrodite, the Grecian name of Venus, from αφρος, *froth.*

Apollinares ludi, games celebrated at Rome in honor of Apollo.

Apollo, son of Jupiter and Latona, called also Phœbus, is often confounded with the sun. According to Cicero, there were four persons of this name. The first was son of Vulcan, and the tutelary god of the Athenians. The second was son of Corybas, and was born in Crete, for the dominion of which he disputed even with Jupiter himself. The third was son of Jupiter and Latona, and came from the nations of the Hyperboreans to Delphi. The fourth was born in Arcadia, and called Nomion. To the son of Jupiter and Latona all the actions of the others seem to have been attributed. Apollo was the god of all the fine arts, of medicine, music, poetry, and eloquence. He had received from Jupiter the power of knowing futurity, and he was the only one of the gods whose oracles were in general repute over the world. His amours with Leucothoe, Daphne, Issa, Bolina, Coronis, Cly-

mene, Cyrene, Chione, Acacallis, Calliope, &c., are well known, and the various shapes he assumed to gratify his passion. He was very fond of young Hyacinthus, whom he accidentally killed with a quoit; as also of Cyparissus, who was changed into a cypress-tree. When his son Æsculapius had been killed with the thunders of Jupiter, for raising the dead to life, Apollo, in his resentment, killed the Cyclops who had fabricated the thunderbolts. Jupiter was incensed at this act of violence, and he banished Apollo from heaven, and deprived him of his dignity. The exiled deity came to Admetus, king of Thessaly, and hired himself to be one of his shepherds, in which ignoble employment he remained nine years; from which circumstance he was called the god of shepherds. During his residence in Thessaly, he rewarded the tender treatment of Admetus. He gave him a chariot drawn by a lion and a bull, with which he was able to obtain in marriage, Alceste, the daughter of Pelias; and soon after, the Parcæ granted, at Apollo's request, that Admetus might be redeemed from death, if another person laid down his life for him. He assisted Neptune in building the walls of Troy; and when he was refused the promised reward from Laomedon, the king of the country, he destroyed the inhabitants by a pestilence. So soon as he was born, Apollo destroyed with arrows the serpent Python, whom Juno had sent to persecute Latona; hence he was called Pythius; and he afterwards vindicated the honor of his mother by putting to death the children of the proud Niobe. He was not the inventor of the lyre, as some have imagined, but Mercury gave it him, and received as a reward the famous caduceus with which Apollo was wont to drive the flocks of Admetus. His contest with Pan and Marsyas, and the punishment inflicted upon Midas, are well known. He received the surnames of Phœbus, Delius, Cynthius, Pæan, Delphicus, Nomius, Lycius, Clarius, Ismenius, Vulturius, Smintheus, &c., for reasons which are explained under those words. Apollo is generally represented with long hair, and the Romans were fond of imitating his figure, and therefore in their youth they were remarkable for their fine head of hair, which they cut short at the age of seventeen or eighteen. He is always represented as a tall, beardless young man, with a handsome shape, holding in his hand a bow, and sometimes a lyre; his head is generally surrounded with beams of light. He was the deity who, according to the notions of the ancients, inflicted plagues, and in that moment he appeared surrounded with clouds. His most splendid temple was at Delphi, where every nation and individual made considerable presents when they consulted the oracle. Augustus, after the battle of Actium, built him a temple on Mount Palatine, which he enriched with a valuable library. He had a famous colossus in Rhodes, which was one of the seven wonders of the world. Apollo has been taken for the Sun; but it may be proved by different passages in

the ancient writers, that Apollo, the Sun, Phœbus, and Hyperion were all different characters and deities, though confounded together. When once Apollo was addressed as the Sun, and represented with a crown of rays on his head, the idea was adopted by every writer, and from thence arose the mistake.

Apollonia, a festival at Ægialea in honor of Apollo and Diana.

Apotheosis, a ceremony observed by the ancient nations of the world, by which they raised their kings, heroes, and great men to the rank of deities. The nations of the East were the first who paid divine honors to their great men, and the Romans followed their example, and not only defied the most prudent and humane of their emperors, but also the most cruel and profligate.

Appiades, a name given to these five deities, Venus, Pallas, Vesta, Concord, and Peace, because a temple was erected to them near the Appian road.

Arachne, a woman of Colophon, daughter to Idmon, a dyer. She was so skilful in working with the needle, that she challenged Minerva, the goddess of the art, to a trial of skill. She represented on her work the amours of Jupiter with Europa, Antiope, Leda, Asteria, Danae, Alcmene, &c., but though her piece was perfect and masterly, she was defeated by Minerva, hanged herself in despair, and was changed into a spider by the goddess.

Aræ, rocks in the middle of the Mediterranean, between Africa and Sardinia, where the Romans and Africans ratified a treaty. It was upon them that Æneas lost the greatest part of his fleet.

Arathyrea, a small province of Achaia, afterwards called Asophis, with a city of the same name.

Arcas, a son of Jupiter and Callisto. He nearly killed his mother, whom Juno had changed into a bear. He reigned in Pelasgia, which from him was called Arcadia, and taught his subjects agriculture and the art of spinning wool. After his death, Jupiter made him a constellation with his mother.

Archidamia, a priestess of Ceres, who, on account of her affection for Aristomenes, restored him to liberty when he had been taken prisoner by her female attendants at the celebration of their festivals.

Archigallus, the high-priest of Cybele's temple.

Archimedes, a famous geometrician of Syracuse, who invented a machine of glass that faithfully represented the motion of all the heavenly bodies.

Ardalus, a son of Vulcan, said to have been the first who invented the pipe.

Areopagitæ, the judges of the Areopagus.

Arestorides, a patronymic given to the hundred-eyed Argus, a son of Arestor.

Areta, a daughter of Rhexenor, descended from Neptune, who married her uncle Alcinous, by whom she had Nausicaa.

Arethusa, a nymph of Elis, daughter of Oceanus, and one of Diana's attendants. As she returned one day from hunting, she sat near the Alpheus, and bathed in the stream. The god of the river became enamoured of her, and he pursued her over the mountains and all the country, when Arethusa, ready to sink under fatigue, implored Diana, who changed her into a fountain. The Alpheus immediately mingled his stream with hers, and Diana opened a secret passage under the earth and under the sea, where the waters of Arethusa disappeared, and rose in the island of Ortygia, near Syracuse in Sicily. The river Alpheus followed her also under the sea, and rose also in Ortygia; so that, as mythologists relate, whatever is thrown into the Alpheus in Elis rises again, after some time, in the fountain Arethusa near Syracuse.

Aretus, a son of Nestor and Anaxibia. — A Trojan against the Greeks. He was killed by Automedon.

Arge, a beautiful huntress, changed into a stag by Apollo. — One of the Cyclops. — A daughter of Thespius, by whom Hercules had two sons. — A nymph, daughter of Jupiter and Juno.

Arges, a son of Cœlus and Terra, who had only one eye in his forehead.

Argiletum, a place at Rome, near the Palatium, where the tradesmen generally kept their shops.

Argiva, a surname of Juno, worshipped at Argos. She had also a temple at Sparta, consecrated to her by Eurydice, the daughter of Lacedæmon.

Argo, the name of the famous ship which carried Jason and his fifty-four companions to Colchis, when they resolved to recover the golden fleece.

Argonautæ, a name given to those ancient heroes who went with Jason on board the ship Argo.

Argos, an ancient city, capital of Argolis in Peloponnesus, about two miles from the sea.

Argus, a king of Argos, who reigned seventy years. — A son of Arestor, whence he is often called *Arestorides*. He married Ismene, the daughter of the Asopus. As he had an hundred eyes, of which only two were asleep at one time, Juno set him to watch Io, whom Jupiter had changed into a heifer; but Mercury, by order of Jupiter, slew him, by lulling all his eyes asleep with the sound of his lyre. Juno put the eyes of Argus on the tail of the peacock, a bird sacred to her divinity.

Argyllæ, an ancient name of Cære, in Etruria.

Argynnis, a name of Venus, which she received from *Argynnus*.

Ariadne, daughter of Minos II., king of Crete, by Pasiphae, fell in love with Theseus, who was shut up in the labyrinth to be devoured by the Minotaur, and gave him a clue of thread, by which he extricated himself from the difficult windings of his confinement. After he had conquered the Minotaur, he carried her

away, according to the promise he had made, and married her; but when he arrived at the island of Naxos he forsook her, though she was already pregnant and repaid his love with the most endearing tenderness. According to some writers, Bacchus loved her after Theseus had forsaken her, and he gave her a crown of seven stars, which, after her death, was made a constellation.

Aricina, a surname of Diana, from her temple near Aricia.

Aristæus, son of Apollo and the nymph Cyrene, was born in the deserts of Lybia, brought up by the Seasons, and fed upon nectar and ambrosia.

Aristogiton and **Harmodius**, two celebrated friends of Athens, who by their joint efforts delivered their country from the tyranny of the Pisistratidæ.

Aristomache, a daughter of Priam, who married Critolaus.

Aristophanes, a celebrated comic poet of Athens, son of Philip of Rhodes.

Aristor, the father of Argus, the hundred-eyed keeper of Io.

Aristorides, the patronymic of Argus.

Aristotle, a famous philosopher, son of the physician Nicomachus by Festiada, born at Stagira.

Arpi, a city of Apulia, built by Diomedes after the Trojan war.

Artemis, the Greek name of Diana.

Artimpasa, a name of Venus among the Scythians.

Aruns, a soldier who slew Camilla, and was killed by a dart of Diana.

Ascalaphus, a son of Mars and Astyoche, who was among the Argonauts, and went to the Trojan war at the head of the Orchomenians, with his brother Ialmenus. He was killed by Deiphobus.

Ascanius, son of Æneas by Creusa, was saved from the flames of Troy by his father, whom he accompanied in his voyage to Italy. He was afterwards called Iulus. He behaved with great valor in the war which his father carried on against the Latins, succeeded Æneas in the kingdom of Latinus, and built Alba, to which he transferred the seat of his empire from Lavinium.

Asilas, an augur, who assisted Æneas against Turnus. — A Trojan officer.

Asius, a son of Dymas, brother of Hecuba. He assisted Priam in the Trojan war, and was killed by Idomeneus. — A son of Imbracus, who accompanied Æneas into Italy.

Asopus, a river of Thessaly, falling into the bay of Malia, at the north of Thermopylæ. — A river of Bœotia, rising near Platæa, and flowing into the Euripus, after it has separated the country of the Thebans and Platæans.

Aspledon, a son of Neptune by the nymph Midea. He gave his name to a city of Bœotia, whose inhabitants went to the Trojan war.

Assaracus, a Trojan prince, son of Tros by Callirhoe. He was

father to Capys, the father of Anchises. — Two friends of Æneas in the Rutulian war.

Asteria, a daughter of Ceus, one of the Titans, by Phœbe, daughter of Cœlus and Terra. She married Perses, son of Crius, by whom she had the celebrated Hecate. She enjoyed for a long time the favors of Jupiter, under the form of an eagle; but falling under his displeasure, she was changed into a quail.

Asterope and **Asteropea**, one of the Pleiades, who were beloved by the gods and most illustrious heroes, and made constellations after death. — A daughter of Pelias, king of Iolchos, who assisted her sisters to kill her father, whom Medea promised to restore to life.

Asteropæus, a king of Pæonia, son of Pelegon. He assisted Priam in the Trojan war, and was killed, after a brave resistance, by Achilles.

Astræa, a daughter of Astræus, or, according to others, of Titan, Saturn's brother, by Aurora. Some make her daughter of Jupiter and Themis, and others consider her the same as Rhea, wife of Saturn. She was called *Justice*, of which virtue she was the goddess. She lived upon the earth, as the poets mention, during the golden age, which is often called the age of Astræa; but the wickedness and impiety of mankind drove her to heaven in the brazen and iron ages, and she was placed among the constellations of the zodiac, under the name of Virgo.

Astræus, one of the Titans who made war against Jupiter.

Astur, an Etrurian who assisted Æneas against Turnos. *Virg. Æn.* 10, v. 180.

Astyanax, a son of Hector and Andromache. He was very young when the Greeks besieged Troy; and when the city was taken, his mother saved him in her arms from the flames. Ulysses, who was afraid lest the young prince should inherit the virtues of his father, and one day avenge the ruin of his country upon the Greeks, seized him and threw him down from the walls of Troy. According to Euripides, he was killed by Menelaus; and Seneca says, that Pyrrhus the son of Achilles put him to death. Hector had given him the name of Scamandrius; but the Trojans, who hoped he might prove as great as his father, called him Astyanax, or the bulwark of the city.

Astycratia, a daughter of Æolus. — A daughter of Amphion and Niobe.

Astydamia, or **Astyadamia**, daughter of Amyntor, king of Orchomenos in Bœotia, married Acastus, son of Pelias, who was king of Iolchos. — A daughter of Ormenus, carried away by Hercules, by whom she had Tlepolemus.

Astylus, one of the centaurs, who had the knowledge of futurity.

Astynome, the daughter of Chryses the priest of Apollo, sometimes called *Chryseis*. She fell to the share of Achilles, at the division of the spoils of Lyrnessus.

Astynous, a Trojan prince.

Astyoche and **Astyochia**, a daughter of Actor, who had by Mars, Ascalaphus and Ialmenus, who were killed at the Trojan war.

Asylas, a friend of Æneas, skilled in auguries.

Atalanta, a daughter of Schœneus, king of Scyros. According to some, she was the daughter of Jasus or Jasius, by Clymene; but others say that Menalion was her father.

Ate, the goddess of all evil, and daughter of Jupiter. She raised such jealousy and sedition in heaven among the gods, that Jupiter dragged her away by the hair, and banished her for ever from heaven, and sent her to dwell on earth, where she incited mankind to wickedness, and sowed commotions among them.

Athamas, one of the Greeks concealed in the wooden horse at the siege of Troy.

Athena, the name of Minerva among the Greeks and Egyptians.

Athenæ, a celebrated city of Attica, founded about 1556 years before the Christian era, by Cecrops and an Egyptian colony.

Athenæa, festivals celebrated at Athens in honor of Minerva.

Athenæum, a place at Athens, sacred to Minerva, where the poets, philosophers, and rhetoricians generally declaimed and repeated their compositions.

Athesis, a river of Cisalpine Gaul, near the Po, falling into the Adriatic Sea.

Atlantes, a people of Africa in the neighborhood of Mount Atlas, who lived chiefly on the fruits of the earth, and were said not to have their sleep at all disturbed by dreams. They daily cursed the sun at his rising and at his setting, because his excessive heat scorched and tormented them.

Atlantiades, a patronymic of Mercury, as grandson of Atlas.

Atlas, one of the Titans, son of Japetus and Clymene, one of the Oceanides. He was brother to Epimetheus, Prometheus, and Menœtius. His mother's name, according to Apollodorus, was Asia. He married Pleione, daughter of Oceanus, or Hesperis, according to others, by whom he had seven daughters, called Atlantides. He was king of Mauritania, and master of a thousand flocks of every kind, as also of beautiful gardens, abounding in every species of fruit, which he had intrusted to the care of a dragon. Perseus, after the conquest of the Gorgons, passed by the palace of Atlas, and demanded hospitality. The king, who was informed by an oracle of Themis that he should be dethroned by one of the descendants of Jupiter, refused to receive him, and even offered him violence. Perseus, who was unequal in strength, showed him Medusa's head, and Atlas was instantly changed into a large mountain.

Atreus, son of Pelops by Hippodamia, daughter of Œnomaus king of Pisa, was king of Mycenæ, and brother to Pittheus, Trœzen, Thyestes, and Chrysippus. As Chrysippus was an illegitimate son, and at the same time a favorite of his father, Hippo-

damia resolved to remove him. She persuaded her sons Thyestes and Atreus to murder him; but their refusal exasperated her more, and she executed it herself. This murder was grievous to Pelops; he suspected his two sons, who fled away from his presence. Atreus retired to the court of Eurystheus king of Argos, his nephew, and upon his death he succeeded him on the throne. He married, as some report, Ærope, his predecessor's daughter, by whom he had Plisthenes, Menelaus, and Agamemnon. Others affirm that Ærope was the wife of Plisthenes, by whom he had Agamemnon and Menelaus, who are the reputed sons of Atreus, because that prince took care of their education and brought them up as his own.

Atridæ, a patronymic given by Homer to Agamemnon and Menelaus, as being the sons of Atreus.

Atronius, a friend of Turnus, killed by the Trojans.

Atropos, one of the Parcæ, daughters of Nox and Erebus. She is inexorable and inflexible, and her duty among the three sisters is to cut the thread of life, without any regard to sex, age, or quality. She was represented by the ancients in a black veil, with a pair of scissors in her hand.

Attica, a country of Achaia or Hellas, at the south of Bœotia, west of the Ægean Sea, north of the Saronicus Sinus, and east of Megara. It received its name from Atthia, the daughter of Cranaus. It was originally called Ionia, from the Ionians, who settled there; and also Acte, which signifies *shore*, and Cecropia, from Cecrops, the first of its kings. The most famous of its cities is called Athens, whose inhabitants sometimes bear the name of *Attici*.

Atys, an ancient king of Lydia, who sent away his son Tyrrhenus with a colony of Lydians, who settled in Italy.—A Trojan, who came to Italy with Æneas, and is supposed to be the progenitor of the family of the Attii at Rome. *Virg. Æn.* 5, v. 568. —A youth to whom Ismene, the daughter of Œdipus, was promised in marriage. He was killed by Tydeus before his nuptials.

Avella, a town of Campania, abounding in nuts.

Aventinus, a son of Hercules by Rhea, who assisted Turnus against Æneas, and distinguished himself by his valor.—A king of Alba, buried upon Mount Aventine. *Ovid. Fast.* 4, v. 51.—One of the seven hills on which part of the city of Rome was built.

Avernus or **Averna**, a lake of Campania, near Baiæ, whose waters were so unwholesome and putrid, that no birds were seen on its banks. The ancients made it the entrance of hell, as also one of its rivers. Its circumference was five stadia, and its depth could not be ascertained. The waters of the Avernus were indispensably necessary in all enchantments and magical processes.

Aufidus, a river of Apulia, falling into the Adriatic sea, and now called Ofanto. It was on its banks that the Romans were defeated by Hannibal at Cannæ.

Auga, Auge, or **Augea,** daughter of Aleus king of Tegea, by Neæra.

Augustus Octavianus Cæsar, second emperor of Rome, was son of Octavius, a senator, and Accia, daughter of Julius, and sister to Julius Cæsar.

Aulestes, a king of the Etrurians when Æneas came into Italy.

Auletes, a general who assisted Æneas in Italy with one hundred ships.

Aulis, a daughter of Ogyges. — A town of Bœotia near Chalcis on the sea-coast, where all the Greeks conspired against Troy. They were detained there by contrary winds, by the anger of Diana, whose favorite stag had been killed by Agamemnon. To appease the resentment of the goddess, Agamemnon was obliged to sacrifice his own daughter, Iphigenia, whom, however, Diana spared by substituting a ram.

Aurora, a goddess, daughter of Hyperion and Thia or Thea, or, according to others, of Titan and Terra. Some say that Pallas, son of Crius, and brother to Perses, was her father; hence her surname of *Pallantias.* She married Astræus, by whom she had the winds, the stars, &c. Her amours with Tithonus and Cephalus are also famous; by the former she had Memnon and Æmathion, and Phaeton by the latter. She had also an intrigue with Orion, whom she carried to the island of Delos, where he was killed by Diana's arrows. Aurora is generally represented by the poets drawn in a rose-colored chariot, and opening with her rosy fingers the gates of the east, pouring the dew upon the earth, and making the flowers grow. Her chariot is generally drawn by white horses, and she is covered with a veil. Nox and Somnus fly before her, and the constellations of heaven disappear at her approach. She always sets out before the sun, and is the forerunner of his rising. The Greeks call her Eos.

Aurunce, an ancient town of Latium, built by Auson, the son of Ulysses by Calypso.

Auson, a son of Ulysses and Calypso, from whom the Ausones, a people of Italy, are descended.

Ausonia, one of the ancient names of Italy, which it received from Auson, the son of Ulysses.

Auster, one of the winds blowing from the south, whose breath was pernicious to flowers as well as to health. He was parent of rain.

Autolycus, a son of Mercury by Chione, a daughter of Dædalion. He was one of the Argonauts. His craft as a thief has been greatly celebrated. He stole the flocks of his neighbours, and mingled them with his own after he had changed their marks. He did the same to Sisyphus son of Æolus; but Sisyphus was as crafty as Autolycus, and he knew his own oxen by a mark which he had made under their feet. Autolycus was so pleased with the artifice of Sisyphus that he immediately formed an intimacy

with him, and even permitted him freely to enjoy the company of his daughter Anticlea, who became pregnant of Ulysses, and was soon after married to Laertes.

Automedon, a son of Dioreus, who went to the Trojan war with ten ships. He was the charioteer of Achilles, after whose death he served Pyrrhus in the same capacity.

Babylon, a son of Belus, who, as some suppose, founded a city which bears his name. — A celebrated city, the capital of the Assyrian empire, on the banks of the Euphrates. It had 100 brazen gates, and its walls, which were cemented with bitumen, and greatly enlarged and embellished by the activity of Semiramis, measured 480 stadia in circumference, 50 cubits in thickness, and 200 in height. It was taken by Cyrus, B. C. 538, after he had drained the waters of the Euphrates into a new channel, and marched his troops by night into the town through the dried bed; and it is said that the fate of the extensive capital was unknown to the inhabitants of the distant suburbs till late in the evening.

Bacchantes, priestesses of Bacchus, who are represented at the celebration of the orgies almost naked, with garlands of ivy, with a thyrsus and dishevelled hair.

Bacchus, was son of Jupiter and Semele, the daughter of Cadmus. After she had enjoyed the company of Jupiter, Semele was deceived, and perished by the artifice of Juno. This goddess, always jealous of her husband's amours, assumed the shape of Beroe, Semele's nurse, and persuaded Semele that the lover whom she entertained was not Jupiter, but a false lover, and that to prove his divinity she ought to beg of him, if he really were Jupiter, to come to her bed with the same majesty as he courted the embrace of Juno. The artifice succeeded, and when Jupiter promised his mistress whatever she asked, Semele required him to visit her with all the divinity of a god. Jupiter was unable to violate his oath, and Semele unwilling to retract it; therefore, as she was a mortal, and unable to bear the majesty of Jupiter, she was consumed and reduced to ashes. The child, of which she had been pregnant for seven months, was with difficulty saved from the flames, and put in his father's thigh, where he remained the full time he naturally was to have been in his mother's womb. From this circumstance Bacchus has been called *Bimater*. As he was the god of vintage, of wine, and of drinkers, he is generally represented crowned with vine and ivy leaves, with a thyrsus in his hand. His figure is that of an effeminate young man, to denote the joys which commonly prevail at feasts; and sometimes that of an old man, to teach us that wine taken immoderately will enervate us, consume our health, render us loquacious and childish like old men, and unable to keep secrets. Bacchus is sometimes represented like an infant, holding a thyrsus and clus-

ters of grapes with a horn. He often appears naked, and riding upon the shoulders of Pan, or in the arms of Silenus, who was his foster-father. He also sits upon a celestial globe bespangled with stars, and is then the same as the Sun or Osiris of Egypt. The festivals of Bacchus, generally called Orgies, Bacchanalia, or Dionysia, were introduced into Greece from Egypt by Danaus and his daughters. The infamous debaucheries which arose from the celebration of these festivals are well known. The amours of Bacchus are not numerous. He married Ariadne, after she had been forsaken by Theseus in the island of Naxos; and by her he had many children, among whom were Ceranus, Thoas, Œnopion, Tauropolis, &c. According to some, he was the father of Hymenæus, whom the Athenians made the god of marriage. The Egyptians sacrificed pigs to him, before the doors of their houses. The fir-tree, the yew-tree, the fig-tree, the ivy, and the vine were sacred to him; and the goat was generally sacrificed to him, on account of the great propensity of that animal to destroy the vine. According to Pliny, he was the first who ever wore a crown. His beauty is compared to that of Apollo, and, like him, he is represented with fine hair loosely flowing down his shoulders, and he is said to possess eternal youth.

Baiæ, a city of Campania near the sea, founded by Baius, one of the companions of Ulysses.

Balius, a horse of Achilles. *Homer. Il.* 16, v. 146.

Bellerophon, son of Glaucus king of Ephyre, by Eurymede, was at first called Hipponous. Bellerophon murdered his brother and fled to the court of Prœtus king of Argos. As he was of a handsome appearance, the king's wife, called Antæa or Stenobœa, fell in love with him; and as he slighted her passion, she accused him before her husband of attempts upon her virtue. Prœtus, unwilling to violate the laws of hospitality, by punishing Bellerophon, sent him away to his father-in-law Jobates king of Lycia, and gave him a letter, in which he begged the king to punish with death a man who had so dishonorably treated his daughter. From that circumstance, all letters which are of an unfavorable tendency to the bearer, have been called *letters of Bellerophon.* Jobates, to satisfy his son-in-law, sent Bellerophon to conquer a horrible monster called Chimæra, in which dangerous expedition he hoped, and was even assured, he must perish. But the providence of Minerva supported him, and, with the aid of the winged horse Pegasus, he conquered the monster, and returned victorious. After this, Jobates sent him against the Solymi, in hopes of seeing him destroyed; but he obtained another victory, and conquered afterwards the Amazons, by the king's order. At his return from this third expedition, he was attacked by a party sent against him by Jobates; but he destroyed all his assassins, and convinced the king that innocence is always protected by the gods. Upon this, Jobates no longer sought to destroy his life; but he gave

him his daughter in marriage, and made him his successor on the throne of Lycia, as he was without male issue. Bellerophon had two sons, Isander, who was killed in his war against the Solymi, and Hippolochus, who succeeded to the throne after his death, besides one daughter who had Sarpedon by Jupiter. The wife of Bellerophon is called Achemone by *Homer*. *Il.* 6, v. 156, &c.

Bellona, the goddess of war, daughter to Phorcys and Ceto, was called by the Greeks *Enyo*, and was the sister of Mars, or, according to others, his daughter, or his wife. She prepared the chariot of Mars when he was going to war; and she appeared in battles armed with a whip to animate the combatants, with dishevelled hair, and a torch in her hand.

Beroe, an old woman of Epidaurus, nurse to Semele. Juno assumed her shape when she persuaded Semele not to grant her favors to Jupiter, if he did not appear in the majesty of a god.— The wife of Doryclus, whose form was assumed by Iris at the instigation of Juno, when she advised the Trojan women to burn the fleet of Æneas in Sicily. One of the Oceanides, attendant upon Cyrene.

Biformis, a surname of Bacchus and of Janus.

Bithyæ, a certain race of women in Scythia, whose eyes, as *Pliny* reports, l. 7, c. 2, killed those who gazed upon them for some time.

Bitias, a Trojan, son of Alcanor and Hiera, brought up in a wood sacred to Jupiter. He followed the fortune of Æneas, and, with his brother, was killed by the Rutuli in Italy. — One of Dido's lovers, present when Æneas and the Trojans were introduced to the queen.

Bœotia, a country of Greece. The mountains of Bœotia, particularly Helicon, were frequented by the Muses, to whom also many of their fountains and rivers were consecrated.

Bona Dea, a name given to Ops, Vesta, Cybele, Rhea, by the Greeks; and by the Latins, to Fauna, or Fatua.

Bootes, a northern constellation near the Ursa Major, also called Bubulcus and Arctophylax.

Boreas, the name of the north wind blowing from the Hyperborean mountains. According to the poets, he was son of Astræus and Aurora, but others make him son of the Strymon. He was passionately fond of Hyacinthus, and carried away Orithyia, who refused to receive his addresses, and by her he had Zetes and Calais, Cleopatra and Chione. He was worshipped as a deity, and represented with wings and white hair. The Athenians dedicated altars to him, and to the winds, when Xerxes invaded Europe. Boreas changed himself into a horse, to unite himself with the mares of Dardanus, by which he had twelve mares so swift that they ran, or rather flew over the sea, without scarce wetting their feet.

Briareus, a famous giant, son of Cœlus and Terra, who had

one hundred hands and fifty heads, and was called by men Ægeon, and only by the gods Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and threatening looks that they desisted. He assisted the giants in their war against the gods, and was thrown under Mount Ætna, according to some accounts.

Briseis, a woman of Lyrnessus, called also Hippodamia. When her country was taken by the Greeks, and her husband Mines and brother killed in the fight, she fell to the share of Achilles in the division of the spoils. Agamemnon took her away some time after from Achilles, who made a vow to absent himself from the field of battle. Briseis was very faithful to Achilles; and when Agamemnon restored her to him, he swore he had never offended her chastity.

Bucolion, a son of Laomedon and the nymph Calybe. — A son of Hercules and Praxithea. He was also called Bucolus. — A son of Lycaon king of Arcadia.

Butes, one of the descendants of Amycus king of the Bebryces, very expert in the combat of the cestus. He came to Sicily, where he was received by Lycaste, a beautiful harlot, by whom he had a son called Eryx. Lycaste, on account of her beauty, was called Venus; hence Eryx is often called the son of Venus. — One of the Argonauts. — A Trojan slain by Camilla. — An arm-bearer to Anchises, and afterwards to Ascanius. Apollo assumed his shape when he descended from heaven to encourage Ascanius to fight. Butes was killed by Turnus.

Cacus, a famous robber, son of Vulcan and Medusa, represented as a three-headed monster, and as vomiting flames.

Cadmus, son of Agenor, king of Phœnicia, by Telephassa or Agriope, was ordered by his father to go in quest of his sister Europa, whom Jupiter had carried away, and he was never to return to Phœnicia if he did not bring her back. As his search proved fruitless, he consulted the oracle of Apollo, and was ordered to build a city where he should see a young heifer stop in the grass, and to call the country Bœotia. He found the heifer according to the directions of the oracle; and, as he wished to thank the god by a sacrifice, he sent his companions to fetch water from a neighboring grove. The waters were sacred to Mars, and guarded by a dragon, which devoured all the Phœnician's attendants. Cadmus, tired of their seeming delay, went to the place, and saw the monster still feeding on their flesh. He attacked the dragon, and overcame it by the assistance of Minerva, and sowed the teeth in a plain, upon which armed men suddenly rose up from the ground. He threw a stone in the midst of them, and they instantly turned their arms one against the other, till all perished except five, who assisted him in building his city.

Soon after he married Hermione the daughter of Venus, with whom he lived in the greatest cordiality, and by whom he had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele. Cadmus was the first who introduced the use of letters into Greece; but some maintain, that the alphabet which he brought from Phœnicia was only different from that which was used by the ancient inhabitants of Greece. This alphabet consisted only of sixteen letters, to which Palamedes afterwards added four, and Simonides of Melos the same number.

Cæculus, a son of Vulcan, conceived, as some say, by his mother, when a spark of fire fell into her bosom.

Cæneus, a Trojan killed by Turnus.

Cænis, a Thessalian woman, daughter of Elatus, who being forcibly ravished by Neptune, obtained from the god the power to change her sex, and to become invulnerable. She also changed her name, and was called *Cœneus*. In the wars of the Lapithæ against the Centaurs, she offended Jupiter, and was overwhelmed with a huge pile of wood, and changed into a bird.

Calchas, a celebrated soothsayer, son of Thestor. He accompanied the Greeks to Troy, in the office of high priest; and he informed them that the city could not be taken without the aid of Achilles, that their fleet could not sail from Aulis before Iphigenia was sacrificed to Diana, and that the plague could not be stopped in the Grecian army, before the restoration of Chryseis to her father. He told them also that Troy could not be taken before ten years' siege. He had received the power of divination from Apollo.

Calliope, one of the Muses, daughter of Jupiter and Mnemosyne.

Callirhoe, a daughter of the Scamander, who married Tros, by whom she had Ilus, Ganymede, and Assaracus. — A fountain of Attica where Callirhoe killed herself. — A daughter of Oceanus and Tethys mother of Echidna, Orthos, and Cerberus, by Chrysaor. — A daughter of Lycus, tyrant of Libya, who kindly received Diomedes at his return from Troy. He abandoned her, upon which she killed herself. — A daughter of the Achelous, who married Alcmæon.

Calypso, one of the Oceanides, or one of the daughters of Atlas, according to some, was goddess of science, and reigned in the island of Ogygia, whose situation and even existence is doubted. When Ulysses was shipwrecked on her coasts, she received him with great hospitality, and offered him immortality if he would remain with her as her husband. The hero refused, and after seven years' delay, he was permitted to depart from the island by order of Mercury, the messenger of Jupiter. During his stay, Ulysses had two sons by Calypso, Nausithous and Nausinous. Calypso was inconsolable at the departure of Ulysses.

Camilla, queen of the Volsci, was daughter of Metabus and Casmilla. She was educated in the woods, inured to the labors

of hunting, and fed upon the milk of mares. Her father devoted her, when young, to the service of Diana. When she was declared queen, she marched at the head of an army, and accompanied by three youthful females of equal courage as herself, to assist Turnus against Æneas, where she signalized herself by the numbers that perished by her hand. She was so swift that she could run, or rather fly, over a field of corn without bending the blades, and make her way over the sea without wetting her feet. She died by a wound she had received from Aruns.

Campe kept the hundred-handed monsters confined in Tartarus. Jupiter killed her because she refused to give them their liberty to come to his assistance against the Titans.

Campus Martius, a large plain at Rome, without the walls of the city, where the Roman youths performed their exercises, and learnt to wrestle and box, to throw the discus, hurl the javelin, ride a horse, drive a chariot, &c. The public assemblies were held there, and the officers of state chosen, and audience given to foreign ambassadors. It was adorned with statues, columns, arches, and porticoes, and its pleasant situation made it very frequented. It was called Martius because dedicated to Mars.

Caphareus, a lofty mountain and promontory of Eubœa, where Nauplius king of the country, to revenge the death of his son Palamedes, slain by Ulysses, set a burning torch in the darkness of night, which caused the Greeks to be shipwrecked on the coast.

Capitolinus, a surname of Jupiter, from his temple on Mount Capitolinus.

Capitolium, a celebrated temple and citadel at Rome on the Tarpeian rock, the plan of which was made by Tarquin Priscus. It was begun by Servius Tullius, finished by Tarquin Superbus, and consecrated by the consul Horatius after the expulsion of the Tarquins from Rome. It was built upon four acres of ground; the front was adorned with three rows of pillars, and the other sides with two. The ascent to it from the ground was by an hundred steps. The magnificence and richness of this temple are almost incredible.

Capys, a Trojan who came with Æneas into Italy, and founded Capua. He was one of those who, against the advice of Thymœtes, wished to destroy the wooden horse which proved the destruction of Troy.

Carinæ, certain edifices at Rome, built in the manner of ships, which were in the temple of Tellus. Some suppose that it was a street in which Pompey's house was built.

Carmenta and **Carmentis**, a prophetess of Arcadia, mother of Evander, with whom she came to Italy, and was received by King Faunus, about sixty years before the Trojan war. Her name was *Nicostrata*, and she received that of *Carmentis* from the wildness of her looks when giving oracles, as if *carens mentis*.

Carmentalis Porta, one of the gates of Rome in the neighbour-

hood of the capitol. It was afterwards called *Scelerata*, because the Fabii passed through it in going to that fatal expedition where they perished.

Carthago, a celebrated city of Africa, the rival of Rome, and long the capital of the country, and mistress of Spain, Sicily, and Sardinia. The precise time of its foundation is unknown, yet most writers seem to agree that it was first built by Dido, about 869 years before the Christian era, or, according to others, 72 or 93 years before the foundation of Rome.

Casperia, wife of Rhœtus king of the Marrubii, committed adultery with her son-in-law. — A town of the Sabines.

Cassandra, daughter of Priam and Hecuba, was passionately loved by Apollo, who promised to grant her whatever she might require, if she would gratify his passion. She asked the power of knowing futurity; and as soon as she received it, she refused to perform her promise, and slighted Apollo. The god, in his disappointment, wetted her lips with his tongue, and by this action effected that no credit or reliance should ever be put upon her predictions, however true or faithful they might be. She was looked upon by the Trojans as insane, and she was even confined, and her predictions were disregarded. She was courted by many princes during the Trojan war. When Troy was taken, she fled for shelter to the temple of Minerva, where Ajax found her, and offered her violence, with the greatest cruelty, at the foot of Minerva's statue. In the division of the spoils of Troy, Agamemnon, who was enamored of her, took her as his wife, and returned with her to Greece. She repeatedly foretold to him the sudden calamities that awaited his return; but he gave no credit to her, and was assassinated by his wife Clytemnestra. Cassandra shared his fate, and saw all her prophesies but too truly fulfilled.

Castor and **Pollux**, were twin brothers, sons of Jupiter, by Leda, the wife of Tyndarus king of Sparta. The manner of their birth is uncommon. Jupiter, who was enamoured of Leda, changed himself into a beautiful swan, and desired Venus to metamorphose herself into an eagle. After this transformation the goddess pursued the god with apparent ferocity, and Jupiter fled for refuge into the arms of Leda, who was bathing in the Eurotas. Jupiter took advantage of his situation, and nine months after, Leda, who was already pregnant, brought forth two eggs, from one of which came Pollux and Helena; and from the other, Castor and Clytemnestra. The two former were the offspring of Jupiter, and the latter were believed to be the children of Tyndarus. Some suppose that Leda brought forth only one egg, from which Castor and Pollux sprung. Mercury, immediately after their birth, carried the two brothers to Pallena, where they were educated; and as soon as they had arrived to years of maturity, they embarked with Jason to go in quest of the golden fleece. In this expedition both behaved with superior courage:

Pollux conquered and slew Amycus, in the combat of the cestus, and was ever after reckoned the god and patron of boxing and wrestling. Castor distinguished himself in the management of horses. Castor and Pollux made war against the Athenians to recover their sister Helen, whom Theseus had carried away; and from their clemency to the conquered, they acquired the surname of *Anaces*, or benefactors.

They were invited to a feast when Lynceus and Idas were going to celebrate their marriage with Phœbe and Talaira, the daughters of Leucippus, who was brother to Tyndarus. Their behaviour after this invitation was cruel. They became enamored of the two women whose nuptials they were to celebrate, and resolved to carry them away and marry them. This violent step provoked Lynceus and Idas; a battle ensued, and Castor killed Lynceus, and was killed by Idas. Pollux revenged the death of his brother by killing Idas; and as he was immortal, and tenderly attached to his brother, he entreated Jupiter to restore him to life, or to be deprived himself of immortality. Jupiter permitted Castor to share the immortality of his brother; and consequently, as long as the one was upon earth, so long was the other detained in the infernal regions, and they alternately lived and died every day; or, according to others, every six months. This act of fraternal love Jupiter rewarded by making the two brothers constellations in heaven, under the name of *Gemini*.

Catillus or **Catilus**, a son of Amphiaraus, who came to Italy with his brothers Coras and Tiburtus, where he built Tibur, and assisted Turnus against Æneas.

Caucasus, a celebrated mountain between the Euxine and Caspian seas. Prometheus was tied on the top of Caucasus by Jupiter, and continually devoured by vultures.

Cebriones, one of the giants conquered by Venus. An illegitimate son of Priam, killed with a stone by Patroclus.

Cecropidæ, an ancient name of the Athenians, more particularly applied to those who were descended from Cecrops.

Cecrops, a native of Sais in Egypt, who led a colony to Attica about 1556 years before the Christian era, and reigned over part of the country which was called from him Cecropia. He softened and polished the rude and uncultivated manners of the inhabitants, and drew them from the country to inhabit twelve small villages which he had founded. He gave them laws and regulations, and introduced among them the worship of those deities which were held in adoration in Egypt. He married the daughter of Actæus a Grecian prince, and was deemed the first founder of Athens. He taught his subjects to cultivate the olive, and instructed them to look upon Minerva as the watchful patroness of their city.

Celadon, a man killed by Perseus, at the marriage of Andromeda. — A river of Greece, flowing into the Alpheus.

Celæno, one of the daughters of Atlas, ravished by Neptune.—One of the harpies, daughter of Neptune and Terra. — One of the Danaides.—A daughter of Neptune and Ergea.—A daughter of Hyamus, mother of Delphus by Apollo.

Celmus, a man who nursed Jupiter, by whom he was greatly esteemed. He was changed into a magnet stone for saying that Jupiter was mortal.

Centauri, a people of Thessaly, half men and half horses. They were the offspring of Centaurus, son of Apollo, by Stilbia, daughter of the Peneus. According to some, the Centaurs were the fruit of Ixion's adventure with the cloud in the shape of Juno, or as others assert, of the union of Centaurus with the mares of Magnesia. This fable of the existence of the Centaurs, monsters supported upon the four legs of a horse, arises from the ancient people of Thessaly having tamed horses, and having appeared to their neighbours mounted on horseback, a sight very uncommon at that time, and which, when at a distance, seems only one body, and consequently one creature. The battle of the Centaurs with the Lapithæ is famous in history. The origin of this battle was a quarrel at the marriage of Hippodamia with Pirithous, where the Centaurs, intoxicated with wine, behaved with rudeness, and even offered violence to the women that were present. Such an insult irritated Hercules, Theseus, and the rest of the Lapithæ, who defended the women, wounded and defeated the Centaurs, and obliged them to leave their country, and retire to Arcadia. Here their insolence was a second time punished by Hercules, who, when he was going to hunt the boar of Erymanthus was kindly entertained by the Centaur Pholus, who gave him wine which belonged to the rest of the Centaurs, but had been given them on condition of their treating Hercules with it whenever he passed through their territory. They resented the liberty which Hercules took with their wine, and attacked him with uncommon fury. The hero defended himself with his arrows, and defeated his adversaries, who fled for safety to the Centaur Chiron. Chiron had been the preceptor to Hercules, and therefore they hoped that he would desist in his presence. Hercules, though awed at the sight of Chiron, did not desist, but, in the midst of the engagement, he wounded his preceptor in the knee, who, in the excessive pain he suffered, exchanged immortality for death. The most celebrated of the Centaurs were Chiron, Eurytus, Amycus, Gryneus, Caumas, Lycidas, Arneus, Medon, Rhœtus, Pisenor, Mermeros, Pholus.

Cephalus, son of Deioneus king of Thessaly, by Diomede, daughter of Xuthus, married Procris, daughter of Erechtheus king of Athens. Aurora fell in love with him, and carried him away; but he refused to listen to her addresses, and was impatient to return to Procris. The goddess sent him back; and to try the fidelity of his wife, she made him put on a different form,

and he arrived at the house of Procris in the habit of a merchant. Procris was deaf to every offer; but she suffered herself to be seduced by the gold of this stranger, who discovered himself the very moment that Procris had yielded up her virtue. This circumstance so shamed Procris, that she fled from her husband, and devoted herself to hunting in the island of Eubœa, where she was admitted among the attendants of Diana, who presented her with a dog always sure of his prey, and a dart which never missed its aim, and always returned to the hands of its mistress of its own accord. Some say that the dog was a present from Minos, because Procris had cured his wounds. After this Procris returned in disguise to Cephalus, who was willing to disgrace himself by some unnatural concessions to obtain the dog and the dart of Procris. Procris discovered herself at the moment that Cephalus showed himself faithless, and a reconciliation was easily made between them. They loved one another with more tenderness than before, and Cephalus received from his wife the presents of Diana.

Cephisus, a celebrated river of Greece, that rises at Lilæa in Phocis, and after passing at the north of Delphi and Mount Parnassus, enters Bœotia, where it flows into the lake Copais. The Graces were particularly fond of this river, whence they are called the goddesses of the Cephisus.

Cerberus, a dog of Pluto, the fruit of Echidna's union with Typhon. He had fifty heads according to Hesiod, and three according to other mythologists. He was stationed at the entrance into hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. It was usual for those heroes, who in their lifetime visited Pluto's kingdom, to appease the barking mouths of Cerberus with a cake. Orpheus lulled him to sleep with his lyre; and Hercules dragged him from hell when he went to redeem Alceste.

Ceres, the goddess of corn and of harvests, was daughter of Saturn and Vesta. She had a daughter by Jupiter, whom she called Pherephata, and afterwards Proserpine. This daughter was carried away by Pluto, as she was gathering flowers in the plains near Enna. The rape of Proserpine was grevious to Ceres, who sought her all over Sicily; and when night came, she lighted two torches in the flames of Mount Ætna, to continue her search by night all over the world. She at last found her veil near the fountain Cyane; but no intelligence could be received of the place of her concealment, till at last the nymph Arethusa informed her that her daughter had been carried away by Pluto. No sooner had Ceres heard this, than she flew to heaven with her chariot drawn by two dragons, and demanded of Jupiter the restoration of her daughter. The endeavors of Jupiter to soften her by representing Pluto as a powerful god, to become her son-in-law, proved fruitless, and the restoration was granted, provided

Proserpine had not eaten anything in the kingdom of Pluto. Ceres upon this repaired to Pluto, but Proserpine had eaten the grains of a pomegranate which she had gathered as she walked over the Elysian fields, and Ascalaphus, the only one who had seen her, discovered it to make his court to Pluto. The return of Proserpine upon earth was therefore impracticable; but Ascalaphus, for his unsolicited information, was changed into an owl. The grief of Ceres for the loss of her daughter was so great, that Jupiter granted Proserpine to pass six months with her mother, and the rest of the year with Pluto. The goddess went to Attica, which was become the most desolate country in the world, and instructed Triptolemus of Eleusis in everything which concerned agriculture. She taught him how to plough the ground, to sow and reap the corn, to make bread, and to take particular care of the fruit trees. After these instructions, she gave him her chariot and commanded him to travel all over the world, and communicate his knowledge of agriculture to the rude inhabitants, who hitherto lived upon acorns and the roots of the earth.

Ceus and **Cæus**, a son of Cœlus and Terra, who married Phœbe, by whom he had Latona and Asteria. — The father of Trœzen.

Chaonia, a mountainous part of Epirus, which receives its name from Chaon a son of Priam, inadvertently killed by his brother Helenus. There was a wood near, where doves were said to deliver oracles.

Chaos, a rude and shapeless mass of matter, and confused assemblage of inactive elements, which, as the poets suppose, pre-existed the formation of the world, and from which the universe was formed by the hand and power of a superior being. This doctrine was first established by Hesiod, from whom the succeeding poets have copied it; and it is probable that it was obscurely drawn from the account of Moses, by being copied from the annals of Sanchoniathon, whose age is fixed antecedent to the siege of Troy. Chaos was deemed, by some, as one of the oldest of the gods, and invoked as one of the infernal deities.

Charis, a goddess among the Greeks, surrounded with pleasures, graces, and delight. She was the wife of Vulcan.

Charites, the Graces, daughters of Venus by Jupiter or Bacchus, are three in number, Aglaia, Thalia, and Euphrosyne. They were the constant attendants of Venus, and they were represented as three young, beautiful, and modest virgins, all holding one another by the hand. They presided over kindness and all good offices, and their worship was the same as that of the nine Muses, with whom they had a temple in common. Homer speaks only of two Graces.

Charon, a Theban, who received into his house Pelopidas and his friends when they delivered Thebes from tyranny, &c. — A god of hell, son of Erebus and Nox, who conducted the souls of the dead in a boat over the river Styx and Acheron to the infer-

nal regions. Such as had not been honored with a funeral were not permitted to enter his boat, without previously wandering on the shore for one hundred years. If any living person presented himself to cross the Stygian lake, he could not be admitted before he showed Charon a golden bough, which he had received from the Sibyl, and Charon was imprisoned for one year, because he had ferried over, against his own will, Hercules, without this passport. Charon is represented as an old robust man, with a hideous countenance, long white beard, and piercing eyes. His garment is ragged and filthy, and his forehead is covered with wrinkles. As all the dead were obliged to pay a small piece of money for their admission, it was always usual, among the ancients, to place under the tongue of the deceased a piece of money for Charon. This fable of Charon and his boat is borrowed from the Egyptians, whose dead were carried across a lake, where sentence was passed on them, and according to their good or bad actions, they were honored with a splendid burial, or left unnoticed in the open air.

Charybdis, a dangerous whirlpool on the coast of Sicily, opposite another whirlpool called Scylla, on the coast of Italy. It was very dangerous to sailors, and it proved fatal to part of the fleet of Ulysses.

Chelone, a nymph changed into a tortoise by Mercury, for not being present at the nuptials of Jupiter and Juno, and condemned to perpetual silence for having ridiculed these deities.

Chersonesus, a Greek word, rendered by the Latins *Peninsula.* There were many of these among the ancients, of which these five are the most celebrated: one called *Peloponnesus;* one called *Thracian*, in the south of Thrace, and west of the Hellespont, where Miltiades led a colony of Athenians, and built a wall across the isthmus.

Chimæra, a celebrated monster, sprung from Echidna and Typhon, which had three heads, that of a lion, of a goat, and a dragon, and continually vomited flames. The foreparts of its body were those of a lion, the middle was that of a goat, and the hinder parts were those that of a dragon. It generally lived in Lycia, about the reign of Jobates, by whose orders Bellerophon, mounted on the horse Pegasus, overcame it.

Chione, a daughter of Dædalion, of whom Apollo and Mercury became enamoured. To enjoy her company, Mercury lulled her to sleep with his Caduceus, and Apollo, in the night, under the form of an old woman, obtained the same favors as Mercury. From this embrace Chione became mother of Philammon and Autolycus, the former of whom, as being son of Apollo, became an excellent musician; and the latter was equally notorious for his robberies, of which his father Mercury was the patron. Chione grew so proud of her commerce with the gods, that she even preferred her beauty to that of Diana, for which impiety she was killed by the goddess, and changed into a hawk.

Chios, now *Scio*, an island in the Ægean sea, between Lesbos and Samos, on the coast of Asia Minor.

Chiron, a Centaur, half a man and half a horse, son of Philyra and Saturn, who had changed himself into a horse, to escape the inquiries of his wife Rhea. Chiron was famous for his knowledge of music, medicine, and shooting. He taught mankind the use of plants and medicinal herbs; and he instructed in all the polite arts the greatest heroes of his age; such as Achilles, Æsculapius, Hercules, Jason, Peleus, Æneas, &c.

Chloe, a surname of Ceres at Athens.

Chiloreus, a priest of Cybele, who came with Æneas into Italy, and was killed by Turnus.

Chorineus, a man killed in the Rutulian war. — A priest with Æneas.

Chorœbus, a youth of Mygdonia, who was enamoured of Cassandra.

Chromis, a captain in the Trojan war. — A Phrygian, killed by Camilla. — A son of Hercules.

Chronos, the Greek name of Saturn.

Chryses, the priest of Apollo, father of Astynome, called from him *Chryseis*. When Lyrnessus was taken, and the spoils divided among the conquerors, Chryseis, who was the wife of Eetion, the sovereign of the place, fell to the share of Agamemnon. Chryses, upon this, went to the Grecian camp to solicit his daughter's restoration; and when his prayers were fruitless, he implored the aid of Apollo, who visited the Greeks with a plague, and obliged them to restore Chryseis.

Chrysippus, a natural son of Pelops, highly favored by his father, for which Hippodamia, his step-mother, ordered her own sons, Atreus and Thyestes, to kill him, and to throw his body into a well, on account of which they were banished.

Chrysothemis, a name given by Homer to Iphigenia, daughter of Agamemnon and Clytemnestra.

Chthonius, a Centaur, killed by Nestor in a battle at the nuptials of Pirithous.

Cicones, a people of Thrace near the Hebrus. Ulysses, at his return from Troy, conquered them, and plundered their chief city, Ismarus, because they had assisted Priam against the Greeks. They tore to pieces Orpheus, for his obscene indulgences.

Cilla, a town of Troas, which received its name, according to Theopompus, from a certain Cillus, who was one of Hippodamia's suitors, and killed by Œnomaus.

Cimmerii, a nation on the western coast of Italy, generally imagined to have lived in caves near the seashore of Campania, and there, in concealing themselves from the light of the sun, to have made their retreat the receptacle of their plunder. In consequence of this manner of living, the country which they inhabited was supposed to be so gloomy, that, to mention a great

obscurity, the expression of *Cimmerian darkness* has proverbially been used. Homer, according to Plutarch, drew his images of hell and Pluto from this gloomy and dismal country, where also Virgil and Ovid have placed the Styx, the Phlegethon, and all the dreadful abodes of the infernal regions.

Circe, a daughter of Sol and Perseis, celebrated for her knowledge of magic and venomous herbs. She was sister to Æetes, king of Colchis, and Pasiphae, the wife of Minos. She married a Sarmatian prince of Colchis, whom she murdered to obtain his kingdom. She was expelled by her subjects, and carried by her father upon the coasts of Italy, in an island called Ææa. Ulysses, at his return from the Trojan war, visited the place of her residence, and all his companions, who ran headlong into pleasure and voluptnousness, were changed by Circe's potions into filthy swine. Ulysses, who was fortified against all enchantments by an herb called *moly*, which he had received from Mercury, went to Circe, and demanded, sword in hand, the restoration of his companions to their former state. She complied, and loaded the hero with pleasures and honors. In this voluptuous retreat, Ulysses had by Circe one son, called Telegonus, or two, according to Hesiod, called Agrius and Latinus. For one whole year Ulysses forgot his glory in Circe's arms, and at his departure the nymph advised him to descend to hell, and consult the manes of Tiresias, concerning the fates that attended him.

Circenses Ludi, games performed in the circus at Rome. They were dedicated to the god Consus, and were first established by Romulus at the rape of the Sabines.

Circus, a large and elegant building at Rome, where plays were exhibited.

Cisseus, a king of Thrace, father to Hecuba, according to some authors. — A son of Melampus, killed by Æneas.

Cithæron, a king, who gave his name to a mountain of Bœotia, situate at the south of the river Asopus, and sacred to Jupiter and the Muses. Actæon was torn to pieces by his own dogs on this mountain, and Hercules killed there an immense lion.

Clausus or **Claudius**, a king of the Sabines, who assisted Turnus against Æneas. He was the progenitor of that Ap. Claudius who migrated to Rome and became the founder of the Claudian family.

Cleobis and **Biton**, two youths, sons of Cydippe, the priestess of Juno at Argos. When oxen could not be procured to draw their mother's chariot to the temple of Juno, they put themselves under the yoke, and drew it forty-five stadia to the temple, amidst the acclamations of the multitude, who congratulated the mother on account of the filial affection of her sons. Cydippe entreated the goddess to reward the piety of her sons with the best gift that could be granted to a mortal. They went to rest, and awoke no more; and by this the goddess showed that death is the only true happy event that can happen to man.

Clio, the first of the Muses, daughter of Jupiter and Mnemosyne. She presided over history. She is represented crowned with laurels, holding in one hand a trumpet, and a book in the other. Sometimes she holds a *plectrum* or quill with a lute. Her name signifies honor and reputation, and it was her office faithfully to record the actions of brave and illustrious heroes. She had Hyacintha by Pierus, son of Magnes. She was also mother of Hymenæus, and Ialemus, according to others.

Cloacina, a goddess at Rome, who presided over the Cloacæ. Some suppose her to be Venus, whose statue was found in the *Cloacæ*, whence the name. The Cloacæ were large receptacles for the filth of the whole city, begun by Tarquin the elder, and finished by Tarquin the Proud. They were built all under the city; so that, according to an expression of Pliny, Rome seemed to be suspended between heaven and earth.

Cloanthus, one of the companions of Æneas, from whom the family of the Cluentii at Rome were descended.

Clœlia, a Roman virgin, given with other maidens, as hostages to Porsenna king of Etruria. She escaped from her confinement, and swam across the Tiber to Rome. Her unprecedented virtue was rewarded by her countrymen with an equestrian statue in the Via Sacra.

Clonius, a Bœotian, who went with fifty ships to the Trojan war. — A Trojan killed by Messapus in Italy. — Another, killed by Turnus.

Clotho, the youngest of the three Parcæ, daughter of Jupiter and Themis, or, according to Hesiod, of Night, was supposed to preside over the moment that we are born.

Clymene, a daughter of Oceanus and Tethys, who married Japetus, by whom she had Atlas, Prometheus, Menœtius, and Epimetheus. One of the Nereides, mother of Mnemosyne by Jupiter.—The mother of Phaeton by Apollo.—A Trojan woman. — The mother of Homer. — A female servant of Helen, who accompanied her mistress to Troy, when she eloped with Paris.

Clytemnestra, a daughter of Tyndarus king of Sparta, by Leda. She was born, together with her brother Castor, from one of the eggs which her mother brought forth after her amour with Jupiter, under the form of a swan.

Clytia or **Clytie**, a daughter of Oceanus and Tethys, beloved by Apollo. She was deserted by her lover, who paid his addresses to Leucothoe; and this so irritated her, that she discovered the whole intrigue to her rival's father.

Clytius, a youth in the army of Turnus, beloved by Cydon. — A giant, killed by Vulcan, in the war waged against the gods. — The father of Pireus, who faithfully attended Telemachus. — A son of Æolus, who followed Æneas in Italy, where he was killed by Turnus.

Clytus, a Greek in the Trojan war, killed by Hector.

Cocles, a celebrated Roman, who, alone opposed the whole army of Porsenna at the head of a bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, though severely wounded in the leg by the darts of the enemy, leaped into the Tiber, and swam across with his arms.

Cocytus, a river of Epirus.

Cœlus or **Uranus**, an ancient deity, supposed to be the father of Saturn, Oceanus, Hyperion, &c. He was son of Terra, whom he afterwards married. The number of his children, according to some, amounted to forty-five. They were called Titans, and were so closely confined by their father, that they conspired against him, and were supported by their mother, who provided them with a scythe. Saturn armed himself with this scythe, and deprived his father of the organs of generation, as he was going to unite himself to Terra. From the blood which issued from the wound, sprang the giants, furies, and nymphs. The mutilated parts were thrown into the sea, and from them, and the foam which they occasioned, arose Venus, the goddess of beauty.

Cœranus, a Greek charioteer to Merion. He was killed by Hector.

Cœus, a son of Cœlus and Terra, father of Latona, Asteria, &c., by Phœbe.

Colchis and **Colchos**, a country of Asia, at the south of Asiatic Sarmatia, east of the Euxine sea, north of Armenia, and west of Iberia, now called *Mingrelia*. It is famous for the expedition of the Argonauts, and as the birth-place of Medea.

Collatia, a town on the Anio, built by the people of Alba.

Colossus, a celebrated brazen image at Rhodes, which passed for one of the seven wonders of the world. Its feet were upon the two moles which formed the entrance of the harbor, and ships passed full sail between its legs. It was seventy cubits, or one hundred and five feet high, and everything in equal proportion, and few could clasp round its thumb. It was the work of Chares, the disciple of Lysippus, and the artist was twelve years in making it.

Columba, a dove, the symbol of Venus among the poets.

Columnæ Herculis, a name given to two mountains on the extremest parts of Spain and Africa, at the entrance into the Mediterranean. They were called *Calpe* and *Abyla*, the former on the coast of Spain, and the latter on the side of Africa, at the distance of only eighteen miles. They are reckoned the boundaries of the labors of Hercules.

Comus, the god of revelry, feasting, and nocturnal entertainments. During his festivals, men and women exchanged each other's dress.

Consentes, the name which the Romans gave to the twelve superior gods, the *Dii majorum gentium*. The word signifies as much as *consentientes*, that is, who consented to the deliberations

of Jupiter's council. They were twelve in number, whose names Ennius has briefly expressed in these lines:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars.
Mercurius, Jovi, Neptunus, Vulcanus, Apollo. *Varro de R. R.*

Coras, a brother of Catillus and Tyburtus, who fought against Æneas.

Coresus, a priest of Bacchus at Calydon in Bœotia.

Corinna, a celebrated woman of Tanagra, near Thebes, disciple to Myrtis. Her father's name was Archelodorus. It is said that she obtained five times a poetical prize, in which Pindar was her competitor; but it must be acknowledged that her beauty greatly contributed to defeat her rivals.

Corœbus, a Phrygian, son of Mygdon and Anaximena. He assisted Priam in the Trojan war, with the hopes of being rewarded with the hand of Cassandra for his services. Cassandra advised him in vain to retire from the war. He was killed by Peneleus.

Coronis, a daughter of Phlegias, loved by Apollo.

Corsica, a mountainous island in the Mediterranean, on the coast of Italy. Its inhabitants were savage, and bore the character of robbers, liars, and atheists, according to Seneca, who was exiled among them.

Corybantes, the priests of Cybele, called also Galli. In the celebration of their festivals, they beat their cymbals, and behaved as if delirious. They first inhabited on Mount Ida, and from thence passed into Crete, and secretly brought up Jupiter.

Corytus, a king of Etruria, father to Jasius, whom Dardanus is said to have put to death to obtain the kingdom.

Cotytto, the goddess of all debauchery, whose festivals, called *Cotyttia*, were celebrated by the Athenians, Corinthians, Thracians, &c., during the night. Her priests were called Baptæ, and nothing but debauchery and wantonness prevailed at the celebration.

Cratais, the mother of Scylla, supposed to be the same as Hecate.

Creon, king of Corinth, was son of Sisyphus. He promised his daughter Glauce to Jason, who repudiated Medea. To revenge the success of her rival, Medea sent her for a present a gown covered with poison. Glauce put it on, and was seized with sudden pains. Her body took fire, and she expired in the greatest torments. — A son of Menœtius, father of Jocasta, the wife and mother of Œdipus.

Creontiades, a son of Hercules by Megara, daughter of Creon, killed by his father because he had slain Lycus.

Creta, one of the largest islands of the Mediterranean sea, at the south of all the Cyclades. It was once famous for its hundred cities, and for the laws which the wisdom of Minos established there. The inhabitants have been detested for their unnatural loves, their falsehood, their piracies, and robberies. Jupiter,

as some authors report, was educated in that island by the Corybantes, and the Cretans boasted that they could show his tomb.

Creteus, a Trojan, distinguished as a poet and musician. He followed Æneas, and was killed by Turnus.

Cretheis, the wife of Acastus king of Iolchos, who fell in love with Peleus, son of Æacus, and accused him of attempts upon her virtue, because he refused to comply with her wishes, &c. She is called by some Hippolyte or Astyadamia.

Crethon, a son of Diocles, engaged in the Trojan war on the side of Greece. He was slain, with his brother Orsilochus, by Æneas.

Creusa, a daughter of Creon king of Corinth. As she was going to marry Jason, who had divorced Medea, she put on a poisoned garment, which immediately set her body on fire, and she expired in the most excruciating torments. — A daughter of Priam king of Troy, by Hecuba. She married Æneas, by whom she had some children, among which was Ascanius. When Troy was taken, she fled in the night, with her husband; but they were separated in the midst of the confusion, and Æneas could not recover her, nor hear where she was. Cybele saved her, and carried her to her temple, of which she became priestess, according to the relation of Virgil, who makes Creusa appear to her husband in a vision, while he was seeking her in the tumult of war. She predicted to Æneas the calamities that attended him, the fame he should acquire when he came to Italy, and his consequent marriage with a princess of the country. — A daughter of Erechtheus king of Athens. She was the mother of Janus by Apollo. — A town of Bœotia.

Crœsus, the fifth and last of the Mermnadæ, who reigned in Lydia, was son of Alyattes, and passed for the richest of mankind. He was the first who made the Greeks of Asia tributary to the Lydians. His court was the asylum of learning; and Æsop the famous fable-writer, among others, lived under his patronage. In a conversation with Solon, Crœsus wished to be thought the happiest of mankind; but the philosopher apprised him of his mistake, and gave the preference to poverty and domestic virtue. Crœsus undertook a war against Cyrus the king of Persia, and marched to meet him with an army of 420,000 men, and 60,000 horse. After a reign of fourteen years, he was defeated, B. C. 548; his capital was besieged, and he fell into the conqueror's hands, who ordered him to be burnt alive. The pile was already on fire, when Cyrus heard the conquered monarch three times exclaim, Solon! with lamentable energy. He asked him the reason of his exclamation, and Crœsus repeated the conversation he had once with Solon on human happiness. Cyrus was moved at the recital, and, at the recollection of the inconstancy of human affairs, he ordered Crœsus to be taken from the burning pile, and he became one of his most intimate friends.

Cupavo, a son of Cycnus who assisted Æneas against Turnus.

Cupentus, a friend of Turnus, killed by Æneas.

Cupid, a celebrated deity among the ancients, god of love, and love itself. There are, according to the more received opinions, two Cupids, one of whom is a lively ingenious youth, son of Jupiter and Venus; whilst the other, son of Nox and Erebus, is distinguished by his debauchery and riotous disposition. Cupid is represented as a winged infant, naked, armed with a bow and a quiver full of arrows. On gems, and all other pieces of antiquity, he is represented as amusing himself with some childish diversion. Sometimes he appears driving a hoop, throwing a quoit, playing with a nymph, catching a butterfly, or trying to burn with a torch; at other times he plays upon a horn before his mother, or closely embraces a swan, or, with one foot raised in the air, he, in a musing posture, seems to meditate some trick. Sometimes, like a conqueror, he marches triumphantly with a helmet on his head, a spear on his shoulder, and a buckler on his arm, intimating that even Mars himself owns the superiority of love. His power was generally known by his riding on the back of a lion, or on a dolphin, or breaking to pieces the thunderbolts of Jupiter. Among the ancients he was worshipped with the same solemnity as his mother Venus, and as his influence was extended over the heavens, the sea, and the earth, and even the empire of the dead, his divinity was universally acknowledged, and vows, prayers, and sacrifices were daily offered to him. According to some accounts, the union of Cupid with Chaos gave birth to men, and all the animals which inhabit the earth, and even the gods themselves were the offspring of love before the foundation of the world. Cupid, like the rest of the gods, assumed different shapes; and we find him in the Æneid putting on, at the request of his mother, the form of Ascanius, and going to Dido's court, where he inspired the queen with love.

Curetes, a people of Crete, called also *Corybantes*, who, according to Ovid, were produced from rain.

Curia, a division of the Roman tribes. Romulus originally divided the people into three tribes, and each tribe into ten Curiæ. Over each Curia was appointed a priest, who officiated at the sacrifices of his respective assembly.

Cybele, a goddess, daughter of Celus and Terra, and wife of Saturn. She is supposed to be the same as Ceres, Rhea, Ops, Vesta, Bona Mater, Magna Mater, Berecynthia, Dindymene, &c. According to Diodorus, she was the daughter of a Lydian prince called Menos, by his wife Dindymene, and he adds, that as soon as she was born she was exposed on a mountain. She was preserved and suckled by some of the wild beasts of the forest, and received the name of Cybele from the mountain where her life had been preserved. When she returned to her father's court, she had an intrigue with Atys, a beautiful youth, whom her father mutilated, etc. All the mythologists are unanimous in mention-

ing the amours of Atys and Cybele. The partiality of the goddess for Atys seems to arise from his having first introduced her worship in Phrygia. She enjoined him perpetual celibacy, and the violation of his promise was expiated by voluntary mutilation. In Phrygia the festivals of Cybele were observed with the greatest solemnity. Cybele was generally represented as a robust woman, far advanced in her pregnancy, to intimate the fecundity of the earth. She held keys in her hand, and her head was crowned with rising turrets, and sometimes with the leaves of an oak. She sometimes appears riding in a chariot drawn by two tame lions; Atys follows by her side, carrying a ball in his hand, and supporting himself upon a fir-tree, which is sacred to the goddess. Sometimes Cybele is represented with a sceptre in her hand, with her head covered with a tower. She is also seen with many breasts, to show that the earth gives aliment to all living creatures; and she generally carries two lions under her arms. From Phrygia the worship of Cybele passed into Greece, and was solemnly established at Eleusis, under the name of the Eleusinian mysteries of Ceres. The Romans, by order of the Sibylline books, brought the statue of the goddess from Pessinus into Italy; and when the ship which carried it had run on a shallow bank of the Tiber, the virtue and innocence of Claudia were vindicated in removing it with her girdle. It is supposed that the mysteries of Cybele were first known about 1580 years B. C.

Cyclades, a name given to certain islands of the Ægean sea, those particularly that surround Delos as with a circle.

Cyclopes, a certain race of men of gigantic stature, supposed to be the sons of Cœlus and Terra. They had but one eye in the middle of the forehead; whence their name. They were three in number, according to Hesiod, called Arges, Brontes, and Steropes. The tradition of their having only one eye originates from their custom of wearing small bucklers of steel which covered their faces, and had a small aperture in the middle, which corresponded exactly to the eye. From their vicinity to Mount Ætna, they have been supposed to be the workmen of Vulcan, and to have fabricated the thunderbolts of Jupiter. The Cyclops were reckoned among the gods, and we find a temple dedicated to their service at Corinth, where sacrifices were solemnly offered. Apollo destroyed them all, because they had made the thunderbolts of Jupiter, with which his son Æsculapius had been killed.

Cycnus, a son of Mars by Pelopea, killed by Hercules.—A son of Neptune, invulnerable in every part of his body. Achilles fought against him; but when he saw that his darts were of no effect, he threw him on the ground and smothered him. He stripped him of his armor, and saw him suddenly changed into a bird of the same name.

Cymothoe, one of the Nereides, represented by *Virg. Æn.* 1, v. 148, as assisting the Trojans with Triton after the storm with which Æolus, at the request of Juno, had afflicted the fleet.

Cynthius, a surname of Apollo, from Mount Cynthus.

Cynthus, a mountain of Delos, so high that it is said to overshadow the whole island. Apollo was surnamed *Cynthius*, and Diana *Cynthia*, as they were born on the mountain, which was sacred to them.

Cyparissus, a youth, son of Telephus of Cea, beloved by Apollo. He killed a favorite stag of Apollo's, for which he was so sorry that he pined away, and was changed by the god into a cypress-tree.

Cyrene, the daughter of the river Peneus, of whom Apollo became enamored.

Cythera, an island on the coast of Laconia in Peloponessus. It was particularly sacred to the goddess Venus, who was from thence surnamed *Cytherea*, and who rose, as some suppose, from the sea, near its coasts.

Cytherea, a surname of Venus.

Dædalus, descended from Erechtheus king of Athens. To him we are indebted for the invention of the wedge, the axe, the wimble, the level, and many other mechanical intruments, and the sails of ships. He made statues, which moved themselves, and seemed to be endowed with life. Talus, his sister's son, promised to be as great as himself, by the ingenuity of his inventions; and therefore, from envy, he threw him down from a window and killed him. After the murder of this youth, Dædalus, with his son Icarus, fled from Athens to Crete, where Minos, king of the country, gave him a cordial reception. Dædalus made a famous labyrinth for Minos, and assisted Pasiphæ, the queen, to gratify her unnatural passion for a bull. For this action, Dædalus incurred the displeasure of Minos, who ordered him to be confined in the labyrinth which he had constructed. Here he made himself wings with feathers and wax, and carefully fitted them to his body, and to that of his son, who was the companion of his confinement. They took their flight in the air from Crete; but the heat of the sun melted the wax on the wings of Icarus, whose flight was too high, and he fell into that part of the ocean, which from him has been called the Icarian sea.

Dæmon, a kind of spirit which, as the ancients supposed, presided over the actions of mankind, gave them their private counsels, and carefully watched over their most secret intentions. Some of the ancient philosophers maintained that every man had two of these Dæmons; the one bad, and the other good.

Daira, one of the Oceanides, mother of Eleusis by Mercury.

Damastor, a Trojan chief, killed by Patroclus at the siege of Troy.

Damocles, one of the flatterers of Dionysius the elder of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happi-

ness which a sovereign enjoyed. Damocles ascended the throne, and while he gazed upon the wealth and splendor that surrounded him, he perceived a sword hanging over his head by a horse-hair. This so terrified him that all his imaginary felicity vanished at once, and he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers.

Danae, the daughter of Acrisius king of Argos, by Eurydice. Jupiter, who was enamored of her, introduced himself to her bed, by changing himself into a golden shower.

Danaides, the fifty daughters of Danaus king of Argos.

Danubius, a celebrated river, the greatest in Europe, which rises near the town of Pyrene, in the country of the Celtæ, and falls into the Euxine sea. The Greeks call it *Ister;* but the Romans distinguished it by the appellation of the *Danube.*

Daphne, a daughter of the river Peneus or of the Ladon, by the goddess Terra, of whom Apollo became enamored. This passion had been raised by Cupid, with whom Apollo, proud of his late conquest over the serpent Python, had disputed the power of his darts. Daphne heard with horror the addresses of the god, and endeavored to remove herself from his importunities by flight. Apollo pursued her; and Daphne, fearful of being caught, entreated the assistance of the gods, who changed her into a laurel. Apollo crowned his head with the leaves of the laurel, and for ever ordered that that tree should be sacred to his divinity.

Daphnephoria, a festival in honor of Apollo, celebrated every ninth year by the Bœotians.

Daphnis, a shepherd of Sicily, son of Mercury by a Sicilian nymph. He was educated by the nymphs, Pan taught him to sing and play upon the pipe, and the Muses inspired him with the love of poetry. It is supposed he was the first who wrote pastoral poetry, in which his successor Theocritus so happily excelled.

Dardania, a town or country of Troas, from which the Trojans were called *Dardani* and *Dardanidæ.*

Dardanides, a name given to Æneas, as descended from Dardanus.

Dardanus, a son of Jupiter and Electra, who killed his brother Jasius to obtain the kingdom of Etruria after the death of his reputed father Corytus, and fled to Samothrace, and thence to Asia Minor, where he married Batia, the daughter of Teucer king of Teucria. After the death of his father-in-law he ascended the throne, and reigned sixty-two years. He built the city of Dardania, and was reckoned the founder of the kingdom of Troy.

Dares, a Phrygian, who lived during the Trojan war, in which he was engaged, and of which he wrote the history in Greek. — One of the companions of Æneas, descended from Amycus, and celebrated as a pugilist at the funeral games in honor of Hector, where he killed Butes. He was killed by Turnus in Italy.

Dejanira, a daughter of Œneus king of Ætolia. Her beauty procured her many admirers, and her father promised to give her in marriage to him only who proved to be the strongest of all his competitors. Hercules obtained the prize, and married Dejanira. As Dejanira was once travelling with her husband, they were stopped by the swollen streams of the Evenus, and the centaur Nessus offered Hercules to convey her safe to the opposite shore. The hero consented; but no sooner had Nessus gained the bank, than he attempted to offer violence to Dejanira, and to carry her away in the sight of her husband. Hercules, upon this, aimed, from the other shore, a poisoned arrow at the seducer, and mortally wounded him. Nessus, as he expired, wished to avenge his death upon his murderer; and he gave Dejanira his tunic, which was covered with blood, poisoned and infected by the arrow, observing, that it had the power of reclaiming a husband from unlawful loves. Dejanira accepted the present; and when Hercules proved faithless to her bed, she sent him the centaur's tunic, which instantly caused his death. Dejanira was so disconsolate at the death of her husband, which she had ignorantly occasioned, that she destroyed herself.

Deicoon, a Trojan prince, killed by Agamemnon.

Deidamia, a daughter of Lycomedes king of Scyros. She bore a son called Pyrrhus, or Neoptolemus, to Achilles, who was disguised at her father's court in woman's clothes, under the name of Pyrrha. — A daughter of Adrastus king of Argos, called also Hippodamia.

Deiochus, a Greek captain, killed by Paris in the Trojan war.

Deiopeia, a nymph, the fairest of all the fourteen nymphs that attended upon Juno. The goddess promised her in marriage to Æolus the god of the winds, if he would destroy the fleet of Æneas, which was sailing for Italy.

Deiphobe, a sibyl of Cumæ, daughter of Glaucus. It is supposed that she led Æneas to the infernal regions.

Deiphobus, a son of Priam and Hecuba, who, after the death of his brother Paris, married Helen. His wife unworthily betrayed him, and introduced into his chamber her old husband Menelaus, to whom she wished to reconcile herself.

Deipylus, a son of Sthenelus, in the Trojan war.

Deipyrus, a Grecian chief, during the Trojan war.

Delia, a festival celebrated every fifth year in the island of Delos, in honor of Apollo. — A surname of Diana, because she was born in Delos.

Deliades, a son of Glaucus, killed by his brother Bellerophon. — The priestesses in Apollo's temple.

Delphi, now *Castri*, a town of Phocis, situate in a valley at the southwest side of Mount Parnassus. It was also called *Pytho*, because the serpent Python was killed there; and it received the name of *Delphi*, from Delphus, the son of Apollo. It was famous

for a temple of Apollo, and for an oracle celebrated in every age and country.

Delphyne, a serpent which watched over Jupiter.

Delta, a part of Egypt, which received that name from its resemblance to the form of the fourth letter of the Greek alphabet. It lies between the Canopian and Pelusian mouths of the Nile, and begins to be formed where the river divides itself into several streams.

Democoon, a natural son of Priam, who came from his residence at Abydos to protect his country against the Greeks. He was killed by Ulysses.

Demodochus, a musician at the court of Alcinous, who sang, in the presence of Ulysses, the secret amours of Mars and Venus.

Demoleus, a Greek, killed by Æneas in the Trojan war.

Demoleon, a centaur, killed by Theseus at the nuptials of Pirithous. — A son of Antenor, killed by Achilles.

Demuchus, a Trojan, son of Philetor, killed by Achilles.

Deucalion reigned over part of Thessaly, and in his age the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy mankind, and immediately the earth exhibited a boundless scene of waters. The highest mountains were climbed up by the frightened inhabitants of the country; but this seeming place of security was soon overtopped by the rising waters, and no hope was left of escaping the universal calamity. Prometheus advised his son to make himself a ship, and by this means he saved himself and his wife Pyrrha. The vessel was tossed about during nine successive days, and at last stopped on the top of Mount Parnassus, where Deucalion remained till the waters had subsided. As soon as the waters had retired from the surface of the earth, Deucalion and his wife went to consult the oracle of Themis, and were directed to repair the loss of mankind by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth; and after some hesitation about the meaning of the oracle, they obeyed. The stones thrown by Deucalion became men, and those of Pyrrha women.

Diana was the goddess of hunting. She was born at the same birth as Apollo; and the pains which she saw her mother suffer during her labor, gave her such an aversion to marriage, that she obtained from her father the permission to live in perpetual celibacy, and to preside over the travails of women. To shun the society of men, she devoted herself to hunting, and obtained the permission of Jupiter to have for her attendants sixty of the Oceanides, and twenty other nymphs, all of whom, like herself, abjured the use of marriage. She is represented taller by the head than her attendant nymphs, her face has something manly, her legs are bare, well shaped, and strong, and her feet are covered with a buskin, worn by huntresses among the ancients.

Diana received many surnames, particularly from the places where her worship was established, and from the functions over which she presided. She was called Lucina, Ilythia, or Juno Pronuba, when invoked by women in childbed, and Trivia when worshipped in the cross-ways where her statues were generally erected. She was supposed to be the same as the moon, and Proserpine or Hecate, and from that circumstance she was called Triformis; and some of her statues represented her with three heads, that of a horse, a dog, and a boar. She was also called Agrotera, Orthia, Taurica, Delia, Cynthia, Arica, &c. When Typhon waged war against the gods, Diana is said to have metamorphosed herself into a cat, to avoid his fury. The most famous of her temples was that of Ephesus, which was one of the seven wonders of the world. [*Vid* Ephesus.] She was there represented with a great number of breasts, and other symbols which signified the earth, or Cybele. Though she was the patroness of charity, yet she forgot her dignity to enjoy the company of Endymion, and the very familiar favors which, according to mythology, she granted to Pan and Orion, are well known.

Dictys, a Cretan, who went with Idomeneus to the Trojan war. It is supposed that he wrote an history of this celebrated war, and that at his death he ordered it to be laid in his tomb, where it remained till a violent earthquake in the reign of Nero opened the monument where he had been buried. This mysterious tradition is deservedly deemed fabulous.

Dido, called also *Elissa*, a daughter of Belus king of Tyre, who married Sichæus, or Sicharbas, her uncle, who was priest of Hercules. Pygmalion, who succeeded to the throne of Tyre after Belus, murdered Sichæus, to get possession of the immense riches which he possessed; and Dido, disconsolate for the loss of a husband whom she tenderly loved, and by whom she was equally esteemed, set sail in quest of a settlement, with a number of Tyrians, to whom the cruelty of the tyrant became odious. According to some accounts, she threw into the sea the riches of her husband, which Pygmalion so greatly desired; and by that artifice compelled the ships to fly with her, that had come by order of the tyrant to obtain the riches of Sichæus. During her voyage, Dido visited the coast of Cyprus, where she carried away fifty women, and gave them as wives to her Tyrian followers. A storm drove her fleet on the African coast, and she bought of the inhabitants as much land as could be covered by a bull's hide, cut into thongs. Upon this piece of land she built a citadel, called Byrsa, and the increase of population, and the rising commerce among her subjects, soon obliged her to enlarge her city, and the boundaries of her dominions. Her beauty, as well as the fame of her enterprise, gained her many admirers; and her subjects wished to compel her to marry Iarbas king of Mauritania, who threatened them with a dreadful war. Dido begged three

months to give her decisive answer; and during that time, she erected a funeral pile, as if wishing by a solemn sacrifice to appease the manes of Sichæus, to whom she had promised eternal fidelity. When all was prepared, she stabbed herself on the pile in the presence of her people, and by this uncommon action obtained the name of Dido, *valiant woman*, instead of Elissa. According to Virgil the death of Dido was caused by the sudden departure of Æneas, of whom she was deeply enamored, and whom she could not obtain as a husband.

Didymaon, an excellent artist, famous for making suits of armour.

Dii, the divinities of the ancient inhabitants of the earth were very numerous. Every object which causes terror, inspires gratitude, or bestowed affluence, received the tribute of veneration.

Dindymus, a mountain of Phrygia, near a town of the same name in the neighborhood of Cyzicus.

Diodorus, an historian, surnamed *Siculus*, because he was born at Argyra in Sicily. He wrote an history of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage, which was divided into forty books, of which only fifteen are extant, with some few fragments.

Diogenes, a celebrated Cynic philosopher of Sinope, banished from his country for coining false money. From Sinope, he retired to Athens, where he became the disciple of Antisthenes, who was at the head of the Cynics. Antisthenes, at first, refused to admit him into his house, and even struck him with a stick. Diogenes calmly bore the rebuke, and said, Strike me, Antisthenes, but never shall you find a stick sufficiently hard to remove me from your presence, whilst there is anything to be learnt, any information to be gained from your conversation and acquaintance. Such firmness recommended him to Antisthenes, and he became his most devoted pupil. He dressed himself in the garment which distinguished the Cynics, and walked about the streets with a tub on his head, which served him as a house and a place of repose. Such singularity, joined to the greatest contempt for riches, soon gained him reputation, and Alexander the Great condescended to visit the philosopher in his tub. He asked Diogenes if there was anything in which he could gratify or oblige him. Get out of my sunshine, was the only answer which the philospher gave. Such an independence of mind so pleased the monarch, that he turned to his courtiers, and said, *Were I not Alexander, I would wish to be Diogenes.* He was once sold as a slave, but his magnanimity so pleased his master, that he made him the preceptor of his children, and the guardian of his estates.

Diomeda, a daughter of Phorbas, whom Achilles brought from Lemnos, to be his mistress after the loss of Briseis.

Diomedes, son of Tydeus and Deiphyle, was king of Ætolia,

and one of the bravest of the Grecian chiefs in the Trojan war. He engaged Hector and Æneas, and by repeated acts of valor obtained much military glory. He went with Ulysses to steal the Palladium from the temple of Minerva at Troy; and assisted in murdering Rhesus king of Thrace, and carrying away his horses. At his return from the siege of Troy, he lost his way in the darkness of the night, and landed in Attica, where his companions plundered the country, and lost the Trojan Palladium. During his long absence, his wife Ægiale forgot her marriage vows, and prostituted herself to Cometes, one of her servants. This lasciviousness of the queen was attributed by some to the resentment of Venus, whom Diomedes had severely wounded in the arm in a battle before Troy. The infidelity of Ægiale was highly displeasing to Diomedes. He resolved to abandon his native country, which was the seat of his disgrace, and the attempts of his wife to take away his life, according to some accounts, did not a little contribute to hasten his departure. He came to that part of Italy which has been called Magna Græcia, where he built a city called Argyrippa, and married the daughter of Daunus, the king of the country. He died there in extreme old age, or, according to a certain tradition, he perished by the hand of his father-in-law. His death was greatly lamented by his companions, who in the excess of their grief were changed into birds resembling swans.

Dione, a nymph, daughter of Nereus and Doris. She was mother of Venus, by Jupiter, according to Homer and others.

Dionysia, festivals in honor of Bacchus among the Greeks.

Diores, a friend of Æneas, killed by Turnus.

Dioscuri, or *sons of Jupiter*, a name given to Castor and Pollux.

Diræ, the daughters of Acheron and Nox, who persecuted the souls of the guilty. They are the same as the Furies, and some suppose that they are called Furies in hell, Harpies on earth, and Diræ in heaven.

Discordia, a malevolent deity, daughter of Nox and sister to Nemesis, the Parcæ, and death. She was driven from heaven by Jupiter, because she sowed dissensions among the gods, and was the cause of continual quarrels. When the nuptials of Peleus and Thetis were celebrated, the goddess of discord was not invited, and this seeming neglect so irritated her that she threw an apple into the midst of the assembly of the gods with the inscription of *detur pulchriori*. This apple was the cause of the ruin of Troy, and of infinite misfortunes to the Greeks. (*Vid.* Paris.)

Divi, a name chiefly appropriated to those who were made gods after death, such as heroes and warriors, or the Lares, and Penates, and other domestic gods.

Dodona, a town of Thesprotia in Epirus, or, according to others, in Thessaly. There was in its neighborhood, upon a small hill called Tmarus, a celebrated oracle of Jupiter. The town and temple of the god were first built by Deucalion, after

the universal deluge. It was supposed to be the most ancient oracle of all Greece, and, according to the traditions of the Egyptians mentioned by Herodotus, it was founded by a dove. Two black doves, as he relates, took their flight from the city of Thebes, in Egypt, one of which flew to the temple of Jupiter Ammon, and the other to Dodona, where, with a human voice, they acquainted the inhabitants of the country that Jupiter had consecrated the ground, which in future would give oracles. The extensive grove which surrounded Jupiter's temple was endowed with the gift of prophecy, and oracles were frequently delivered by the sacred oaks, and the doves which inhabited the place. Within the forest of Dodona there were a stream and a fountain of cool water, which had the power of lighting a torch as soon as it touched it. This fountain was totally dry at noonday, and was restored to its full course at midnight, from which time till the following noon it began to decrease, and at the usual hour was again deprived of its waters.

Dodonides, the priestesses in the temple of Jupiter in Dodona.

Dolon, a Trojan, sent by Hector to spy the Grecian camp by night. He was seized by Diomedes and Ulysses, to whom he revealed the situation, schemes, and resolutions of his countrymen, with the hopes of escaping with his life. He was put to death by Diomedes as a traitor.

Dolopes, a people of Thessaly, near Mount Pindus. Peleus reigned there, and sent them to the Trojan war under Phœnix.

Dolops, a Trojan, son of Lampus, killed by Menelaus.

Domiducus, a god who presided over marriage. Juno also was called *Domiduca*.

Doris, a country of Greece, between Phocis, Thessaly, and Acarnania. It received its name from Dorus, the son of Deucalion, who made a settlement there. It was called *Tetrapolis*, from the four cities of Pindus or Dryopis, Erineum, Cytinium, Borium, which it contained. To these four some add Lilæum and Carphia, and therefore call it Hexapolis. The name of Doris has been common to many parts of Greece.

Doryclus, an illegitimate son of Priam, killed by Ajax in the Trojan war. — A brother of Phineus king of Thrace, who married Beroe.

Doto, one of the Nereides. *Virg. Æn.* 9, v. 102.

Dracanus, a mountain where Jupiter took Bacchus from his thigh.

Draco, a celebrated lawgiver of Athens. When he exercised the office of archon he made a code of laws for the use of the citizens, which, on account of their severity, were said to be written in letters of blood. By them idleness was punished with as much severity as murder, and death was denounced against the one as well as the other.

Drances, a friend of Latinus, remarkable for his weakness and

eloquence. He showed himself an obstinate opponent to the violent measures which Turnus pursued against the Trojans.

Dryades, nymphs that presided over the woods. Oblations of milk, oil, and honey were offered to them, and sometimes the votaries sacrificed a goat. They were not generally considered immortal, but as genii, whose lives were terminated with the tree over which they were supposed to preside.

Dryantiades, a patronymic of Lycurgus king of Thrace, son of Dryas. He cut his legs as he attempted to destroy the vines, that no libations might be made to Bacchus.

Dryope, a woman of Lemnos, whose shape Venus assumed, to persuade all the females of the island to murder the men. — A virgin of Œchalia, whom Andræmon married after she had been ravished by Apollo. She became mother of Amphisus, who, when scarce a year old, was with his mother changed into a lotus. — A nymph, mother of Tarquitus by Faunus.

Dryopes, a people of Greece, near Mount Œta.

Dryops, a son of Priam. — A son of Apollo. — A friend of Æneas, killed by Clausus in Italy.

Dymas, a Trojan, who joined himself to Æneas when Troy was taken, and was at last killed by his countrymen, who took him to be an enemy because he had dressed himself in the armor of one of the Greeks he had slain. — The father of Hecuba.

Ebon, a name given to Bacchus by the people of Neapolis.

Ebusus, one of the Baleares, one hundred miles in circumference, which produces no hurtful animals. — A man engaged in the Rutulian war.

Echegrates, a Thessalian, who offered violence to Phœbas the priestess of Apollo's temple at Delphi. From this circumstance a decree was made by which no woman was admitted to the office of priestess before the age of fifty.

Echelus, a Trojan chief, killed by Patroclus. — Another, son of Agenor, killed by Achilles.

Echemon, a son of Priam, killed by Diomedes.

Echidna, a celebrated monster sprung from the union of Chrysaor with Callirhoe, the daughter of Oceanus. She is represented as a beautiful woman in the upper parts of the body, but as a serpent below the waist. She was mother by Typhon, of Orchos, Geryon, Cerberus, the Hydra, &c.

Echinades or **Echinæ**, five small islands near Acarnania, at the mouth of the river Achelous.

Echion, one of those men who sprung from the dragon's teeth sown by Cadmus.

Echo, a daughter of the Air and Tellus, who chiefly resided in the vicinity of the Cephisus. She was once one of Juno's attendants, and became the confidante of Jupiter's amours. Her loquacity, however, displeased Jupiter; and she was deprived

of the power of speech by Juno, and only permitted to answer to the questions which were put to her. Pan had formerly been one of her admirers, but he never enjoyed her favors. Echo, after she had been punished by Juno, fell in love with Narcissus, and on being despised by him, she pined away, and was changed into a stone, which still retained the power of voice.

Edon, a mountain of Thrace, called also Edonus.

Eetion, the father of Andromache, and of seven sons, was king of Thebes in Cilicia. He was killed by Achilles.

Egelidus, a river of Etruria.

Egeria, a nymph of Aricia in Italy, where Diana was particularly worshipped. Egeria was courted by Numa, and according to Ovid she became his wife. This prince frequently visited her, and that he might the more successfully introduce his laws and new regulations into the state, he solemnly declared before the Roman people, that they were previously sanctified and approved by the nymph Egeria. Ovid says that Egeria was so disconsolate at the death of Numa, that she melted into tears, and was changed into a fountain by Diana.

Eiones, a village of Peloponnesus on the sea coast.

Eioneus, a Greek killed by Hector in the Trojan war.

Elaphebolia, a festival in honor of Diana, the huntress.

Elatus, one of the first Ephori of Sparta. — The father of Ceneus. — A mountain of Asia — of Zacynthus. — The father of Polyphemus the Argonaut. — The son of Arcas king of Arcadia, by Erato, who retired to Phocis. — A king in the army of Priam, killed by Agamemnon. — One of Penelope's suitors, killed by Eumeus.

Electra, one of the Oceanides, wife of Atlas, and mother of Dardanus, by Jupiter. — A daughter of Atlas and Pleione. She was changed into a constellation. — One of the Danaides. — A daughter of Agamemnon king of Argos. She first incited her brother Orestes to revenge his father's death by assassinating his mother Clytemnestra. Orestes gave her in marriage to his friend Pylades, and she became mother of two sons, Strophius and Medon. Her adventures and misfortunes form one of the interesting tradegies of the poet Sophocles. — One of Helen's female attendants.

Electryon, a king of Argos, son of Perseus and Andromeda. He was brother to Alcæus, whose daughter Anaxo he married, and by her he had several sons and one daughter, Alcmene.

Elphenor, son of Chalcedon, was one of Helen's suitors.

Eleusinia, a great festival observed every fourth year by the Celeans, Phliasians, as also by the Pheneatæ, Lacedæmonians, Parrhasians, and Cretans; but more particularly by the people of Athens, every fifth year at Eleusis in Attica, where it was introduced by Eumolpus. It was the most celebrated of all the religious ceremonies of Greece. It was so superstitiously ob-

served, that if any one ever revealed it, it was supposed that he had called divine vengeance upon his head, and it was unsafe to live in the same house with him. Such a wretch was publicly put to an ignominious death. This festival was sacred to Ceres and Proserpine. This mysterious secrecy was solemnly observed, and enjoined to all the votaries of the goddess; and if any one ever appeared at the celebration, either intentionally, or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates.

Elpenor, one of the companions of Ulysses, changed into a hog by Circe's potions, and afterwards restored to his former shape. He fell from the top of a house where he was sleeping, and was killed.

Elymus, a man at the court of Acestes in Sicily.

Elysium, and **Elysii Campi**, a place or island in the infernal regions, where, according to the mythology of the ancients, the souls of the virtuous were placed after death. Their happiness was complete, the pleasures were innocent and refined. Bowers forever green, delightful meadows with pleasant streams were the most striking objects. The air was wholesome, serene, and temperate; the birds continuallly warbled in the groves, and the inhabitants were blessed with another sun and other stars. The employment of the heroes who dwelt in these regions of bliss were various; the manes of Achilles are represented as waging war with the wild beasts, while the Trojan chiefs are innocently exercising themselves in managing horses, or in handling arms. To these innocent amusements some poets have added continual feasting and revelry, and they suppose that the Elysian fields were filled with all the incontinence and voluptuousness which could gratify the low desires of the debauchee.

Emathion, a son of Titan and Aurora, who reigned in Macedonia.

Emathion, a man killed in the wars of Turnus.

Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished 444 B. C. He was the disciple of Telauges the Pythagorean, and warmly adopted the doctrine of transmigration.

Enceladus, a son of Titan and Terra, the most powerful of all the giants who conspired against Jupiter. He was struck with Jupiter's thunders, and overwhelmed under Mount Ætna.

Endeis, a nymph, daughter of Chiron. She married Æacus king of Ægina, by whom she had Peleus and Telamon.

Endymion, a shepherd, son of Æthlius and Calyce. It is said that he required of Jupiter to grant to him to be always young,

and to sleep as much as he would; whence came the proverb of *Endymionis somnum dormire*, to express a long sleep. Diana saw him naked as he slept on Mount Latmos, and was so struck with his beauty that she came down from heaven every night to enjoy his company. The fable of Endymion's amours with Diana, or the moon, arises from his knowledge of astronomy, and as he passed the night on some high mountain, to observe the heavenly bodies, it has been reported that he was courted by the moon.

Ennomus, a Trojan prince killed by Achilles.

Enops, a shepherd loved by the nymph Neis, by whom he had Satnius. — A Trojan killed by Patroclus.

Entellus, a famous athlete among the friends of Æneas. He was intimate with Eryx, and entered the lists against Dares, whom he conquered in the funeral games of Anchises, in Sicily.

Enyalius, a surname of Mars.

Enyo, a sister of Mars, called by the Latins Bellona, supposed by some to be daughter of Phorcys and Ceto.

Eos, the name of Aurora among the Greeks, whence the epithet Eous is applied to all the eastern parts of the world.

Epaphus, a son of Jupiter and Io, who founded a city in Egypt, which he called Memphis.

Epeus, a son of Endymion, brother to Pæon, who reigned in a part of Peloponnesus.—A son of Panopeus, who was the fabricator of the famous wooden horse which proved the ruin of Troy.

Ephesus, a city of Ionia, famous for a temple of Diana, which was reckoned one of the seven wonders of the world. This temple was four hundred and twenty-five feet long and two hundred feet broad. The roof was supported by one hundred and twenty-seven columns, fifty feet high, which had been placed there by so many kings. Of these columns, thirty-six were carved in the most beautiful manner, one of which was the work of the famous Scopas. This celebrated building was not totally completed till two hundred and twenty years after its foundation. Ctesiphon was the chief architect. This celebrated temple was burnt on the night that Alexander was born, and soon after it rose from its ruins with more splendor and magnificence.

Ephialtes, a giant, son of Neptune, who grew nine inches every month.

Ephori, powerful magistrates at Sparta, who were first created by Lycurgus; or, according to some, by Theopompus, B. C. 760. They were five in number.

Epicaste, a name of Jocasta, the mother and wife of Œdipus.—A daughter of Ægeus, mother of Thestalus by Hercules.

Epicles, a Trojan prince killed by Ajax.

Epicurus, a celebrated philosopher, son of Neocles and Cherestrata, born at Gargettus in Attica.

Epigeus, a Greek killed by Hector.

Epigoni, the sons and descendants of of the Grecian heroes who were killed in the first Theban war.

Epimetheus, a son of Japetus and Clymene, one of the Oceanides, who inconsiderately married Pandora, by whom he had Pyrrha, the wife of Deucalion.

Epirus, a country situate between Macedonia, Achaia, and the Ionian sea. It was formerly governed by kings, of whom Neoptolemus, son of Achilles, was one of the first.

Epistrophus, a son of Iphitus king of Phocis, who went to the Trojan war.

Epopeus, a son of Neptune and Canace, who came from Thessaly to Sicyon and carried away Antiope, daughter of Nycteus king of Thebes. This rape was followed by a war, in which Nycteus and Epopeus were both killed.—A son of Aloeus, grandson to Phœbus. He reigned at Corinth. — One of the Tyrrhene sailors who attempted to abuse Bacchus.

Epulo, a Rutulian killed by Achates.

Epytides, a patronymic given to Periphas the son of Epytus, and the companion of Ascanius.

Equicolus, a Rutulian engaged in the wars of Æneas.

Equiria, festivals established at Rome by Romulus, in honor of Mars, when horse-races and games were exhibited in the Campus Martius.

Erato, one of the muses who presided over lyric, tender, and amorous poetry. She is represented as crowned with roses and myrtle, holding in her right hand a lyre, and a lute in her left, musical instruments of which she is considered by some as the inventress. — One of the Nereides. — One of the Dryades, wife of Arcas king of Arcadia. — One of the Danaides who married Bromius.

Eratosthenes, son of Aglaus, was a native of Cyrene, and the second intrusted with the care of the Alexandrian library.

Eratostratus, an Ephesian who burnt the famous temple of Diana, the same night that Alexander the Great was born. This burning, as some writers have observed, was not prevented or seen by the goddess of the place, who was then present at the labors of Olympias, and the birth of the conqueror of Persia. Eratostratus did this villany merely to eternize his name by so uncommon an action.

Eratus, a son of Hercules and Dynaste.

Erebus, a deity of hell, son of Chaos and Darkness. He married Night, by whom he had the light and the day. The poets often used the word Erebus to signify hell itself.

Ergane, a river whose waters intoxicated as wine.—A surname of Minerva.

Eribœa, a surname of Juno. The mother of Ajax Telamon.

Ericetes, a man of Lycaonia, killed by Messapus in Italy.

Erichthonius, the fourth king of Athens, sprung from the seed of Vulcan which fell upon the ground when that god attempted to offer violence to Minerva. He was very deformed, and had

the tails of serpents instead of legs. Minerva placed him in a basket, which she gave to the daughters of Cecrops with strict injunctions not to examine its contents. Aglauros, one of the sisters, had the curiosity to open the basket, for which the goddess punished her indiscretion by making her jealous of her sister Herse.

Eridanus, one of the largest rivers of Italy, rising in the Alps and falling into the Adriatic. Virgil calls it the king of all rivers.

Erigone, a daughter of Icarius, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated. She was made a constellation, now known under the name of *Virgo*. Bacchus deceived her by changing himself into a beautiful grape.

Eris, the goddess of discord among the Greeks.

Erisichthon, a Thessalian, son of Triops, who derided Ceres and cut down her groves. This impiety irritated the goddess, who afflicted him with continual hunger. He squandered all his possessions to gratify the cravings of his appetite, and at last he devoured his own limbs for want of food.

Erycina, a surname of Venus from Mount Eryx, where she had a temple.

Erymanthus, a mountain, river, and town of Arcadia, where Hercules killed a prodigious boar, which he carried on his shoulders to Eurystheus, who was so terrified at the sight that he hid himself in a brazen vessel.

Erymas, a Trojan, killed by Turnus.

Eryx, a son of Butes and Venus, who, relying upon his strength, challenged all strangers to fight with him in the combat of the cestus. Hercules accepted his challenge after many had yielded to his superior dexterity, and Eryx was killed in the combat, and buried on the mountain where he had built a temple to Venus.

Eteocles, a son of Œdipus and Jocasta.

Eteoclus, one of the seven chiefs of the army of Adrastus, in his expedition against Thebes, celebrated for his valor.

Ethalion, one of the Tyrrhene sailors changed into dolphins for carrying away Bacchus.

Evadne, a daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile, and perished in the flames.

Evas, a native of Phrygia who accompanied Æneas into Italy, where he was killed by Mezentius.

Euclus, a prophet of Cyprus, who foretold the birth and greatness of the poet Homer, according to some traditions.

Eudora, one of the Nereides. — One of the Atlantides.

Eudorus, a son of Mercury and Polimela, who went to the Trojan war with Achilles.

Eudoxus, a son of Æschines of Cnidus, who distinguished himself by his knowledge of astrology, medicine, and geometry.

Evippe, one of the Danaides who married and murdered Imbras. — The mother of the Pierides, who were changed into magpies.

Eumæus, a herdsman and steward of Ulysses, who knew his master at his return home from the Trojan war after twenty years' absence, and assisted him in removing Penelope's suitors.

Eumedes, a Trojan, son of Dolon, who came to Italy with Æneas, where he was killed by Turnus.

Eumelus, a son of Admetus king of Pharæ in Thessaly. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the games made in honor of Patroclus.

Eumenides, a name given to the Furies by the ancients. According to the most received opinions, they were three in number, Tisiphone, Megara, and Alecto, to which some add Nemesis. Plutarch mentions only one, called Adrasta, daughter of Jupiter and Necessity. They were supposed to be the ministers of the vengeance of the gods.

Eumenius, a Trojan killed by Camilla in Italy.

Eumolpe, one of the Nereides.

Eumolpidæ, the priests of Ceres at the celebration of her festivals of Eleusis. All causes relating to impiety or profanation were referred to their judgment, and their decisions, though occasionally severe, were considered as generally impartial.

Eumolpus, a king of Thrace, son of Neptune and Chione. He was thrown into the sea by his mother, who wished to conceal her shame from her father. Neptune saved his life, and carried him into Æthiopia, where he was brought up by Amphitrite.

Euphorbus, a famous Trojan, son of Panthous, the first who wounded Patroclus, whom Hector killed. He perished by the hand of Menelaus, who hung his shield in the temple of Juno at Argos.

Euphrates, a large and celebrated river of Mesopotamia, rising from Mount Taurus in Armenia, and discharging itself with the Tigris into the Persian gulf.

Euripides, a celebrated tragic poet born at Salamis the day on which the army of Xerxes was defeated by the Greeks. He studied eloquence under Prodicus, ethics under Socrates, and philosophy under Anaxagoras.

Europa, one of the three grand divisions of the earth. — A daughter of Agenor king of Phœnicia and Telephassa. She was so beautiful that Jupiter became enamored of her, and the better to seduce her he assumed the shape of a bull and mingled with the herds of Agenor, while Europa, with her female attendants, were gathering flowers in the meadows. Europa caressed the beautiful animal, and at last had the courage to sit upon his

back. The god took advantage of her situation, and with precipitate steps retired towards the shore, and crossed the sea with Europa on his back, and arrived safe in Crete.

Euryalus, one of the Peloponnesian chiefs who went to the Trojan war with eighty ships. — An illegitimate son of Ulysses and Evippe. — A son of Melas, taken prisoner by Hercules. — A Trojan who came with Æneas into Italy, and rendered himself famous for his immortal friendship with Nisus.

Eurybates, a herald in the Trojan war, who took Briseis from Achilles by order of Agamemnon.

Euryclea, a beautiful daughter of Ops of Ithaca. Laertes bought her for twenty oxen, and gave her his son Ulysses to nurse, and treated her with much tenderness and attention.

Eurydamas, a Trojan skilled in the interpretation of dreams. His two sons were killed by Diomedes.

Eurydice, the wife of Amyntas king of Macedonia. — The wife of the poet Orpheus. As she fled before Aristæus, who wished to offer her violence, she was bit by a serpent in the grass, and died of the wound. Orpheus was so disconsolate that he ventured to go to hell, where, by the melody of his lyre, he obtained from Pluto the restoration of his wife to life, provided he did not look behind before he came upon earth. He violated the conditions, as his eagerness to see his wife rendered him forgetful. He looked behind, and Eurydice was forever taken from him.

Eurylochus, one of the companions of Ulysses, the only one who did not taste the potions of Circe. His prudence however forsook him in Sicily, where he carried away the flocks sacred to Apollo, for which sacrilegious crime he was shipwrecked.

Eurynome, one of the Oceanides, mother of the Graces. — A daughter of Apollo, mother of Adrastus and Eriphyle.

Eurynomus, one of the deities of hell.

Eurypylus, a son of Telephus and Astyoche, was killed in the Trojan war by Pyrrhus. He made his court to Cassandra. — A soothsayer in the Grecian camp before Troy, sent to consult the oracle of Apollo how his countrymen could return safe home.

Eurustheus, a king of Argos and Mycenæ, son of Sthenelus and Nicippe the daughter of Pelops. Juno hastened his birth by two months, that he might come into the world before Hercules, the son of Alcmena, as the younger of the two was doomed by order of Jupiter to be subservient to the will of the other.

Euryte, a daughter of Hippodamus, who married Parthaon. — The mother of Hallirhotius, by Neptune.

Eurythion and **Eurytion**, a centaur whose insolence to Hippodamia was the cause of the quarrel between the Lapithæ and Centaurs, at the nuptials of Pirithous. — A son of Lycaon, who signalized himself during the funeral games exhibited in Sicily by Æneas.

Eurytus, a son of Mercury, among the Argonauts. — A king

of Œchalia, father to Iole. He offered his daughter to him who shot a bow better than himself. Hercules conquered him, and put him to death because he refused him his daughter as the prize of his victory.

Eusepus and **Pedasus**, the twin sons of Bucolion killed in the Trojan war.

Eustathius, a Greek commentator on the works of Homer.

Euterpe, one of the Muses, daughter to Jupiter and Mnemosyne. She presided over music, and was looked upon as the inventress of the flute and of all wind instruments.

Euxinus Pontus, a sea between Asia and Europe, partly at the north of Asia Minor and at the west of Colchis.

Exadius, one of the Lapithæ at the nuptials of Pirithous.

Fabaria, festivals at Rome in honor of Carna wife of Janus.

Fabiris, a river of Italy, in the territories of the Sabines.

Fabii, a noble and powerful family at Rome. They were said to be descended from Fabius, a supposed son of Hercules by an Italian nymph.

Facelina, a small place on the north of Sicily, where Diana had a temple.

Fadus, a Rutulian killed in the night by Euryalus.

Fama was worshipped by the ancients as a powerful goddess, and generally represented blowing a trumpet.

Faula, a mistress of Hercules.

Fauna, a deity among the Romans, daughter of Picus, and originally called *Marica*. Her marriage with Faunus procured her the name of Fauna, and her knowledge of futurity that of *Fatua* and *Fatidica*. It is said that she never saw a man after her marriage with Faunus, and that her uncommon chastity occasioned her being ranked among the gods after death. She is the same, according to some, as *Bona Mater*.

Faustitas, a goddess supposed to preside over cattle.

Februus, a god at Rome, who presided over purifications.

Feciales, a number of priests at Rome, employed in war and peace.

Feralia, a festival in honor of the dead, observed at Rome.

Feretrius, a surname of Jupiter, because he had assisted the Romans.

Feriæ Latinæ, festivals at Rome, instituted by Tarquin the Proud.

Feronia, a goddess at Rome, who presided over the woods and groves.

Fides, the goddess of faith, oaths, and honesty, worshipped by the Romans. Numa was the first who paid her divine honors.

Fidius Dius, a divinity by whom the Romans generally swore.

Flaminia via, a celebrated road which led from Rome to Ariminum and Aquileia.

Flavianum, a town of Etruria, on the Tiber, called also Flavinium.

Flavinia, a town of Latium, which assisted Turnus against Æneas.

Flora, the goddess of flowers and gardens among the Romans, the same as the Chloris of the Greeks.

Fornax, a goddess at Rome, who presided over the baking of bread.

Fortuna, a powerful deity among the ancients, daughter of Oceanus, according to Homer, or one of the Parcæ, according to Pindar.

Fortunatæ insulæ, islands at the west of Mauritania in the Atlantic sea. They are supposed to be the *Canary* isles of the moderns, thought to be only two in number, at a little distance one from the other, and ten thousand stadia from the shores of Libya. They were represented as the seats of the blessed, where the souls of the virtuous were placed after death.

Fraus, a divinity worshipped among the Romans, daughter of Orcus and Night. She presided over treachery, &c.

Fucinus, a lake of Italy in the country of the Marsi.

Fugalia, festivals at Rome to celebrate the flight of the Tarquins.

Fulgora, a goddess at Rome who presided over lightning.

Furiæ, the three daughters of Nox and Acheron, or of Pluto and Proserpine, according to some.

Furina, the goddess of robbers, worshipped at Rome.

Gabina, the name of Juno, worshipped at Gabii.

Galatæa and Galathæa, a sea-nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with coldness and disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The happiness of these two lovers was disturbed by the jealousy of the Cyclops, who crushed his rival to pieces with a piece of a broken rock, while he sat in the bosom of Galatæa. Galatæa was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a fountain.

Galesus, now *Galeso*, a river of Calabria flowing into the bay of Tarentum.—A rich person of Latium, killed as he attempted to make a reconciliation between the Trojans and Rutulians.

Galinthiadia, a festival at Thebes, in honor of Galinthias, a daughter of Prœtus.

Gallia, a large country of Europe, called Galatia by the Greeks.

Gamelia, a surname of Juno, as *Gamelius* was of Jupiter, on account of their presiding over marriages.

Ganges, a large river of India, falling into the Indian ocean.

Ganymede, a goddess, better known by the name of Hebe. She

was worshipped under this name in a temple at Philius in Peloponnesus.

Ganymedes, a beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. According to Lucian, he was son of Dardanus. He was taken up to heaven by Jupiter as he was hunting, or rather tending his father's flocks on Mount Ida, and he became the cup-bearer of the gods in the place of Hebe.

Garamantes, a people in the interior parts of Africa, now called the deserts of Zaara. They lived in common, and acknowledged as their own only such children as resembled them, and scarce clothed themselves, on account of the warmth of their climate.

Garamantis, a nymph who became mother of Iarbas, Phileus, and Pilumnus, by Jupiter.

Germania, an extensive country of Europe, at the east of Gaul.

Geryon and **Geryones**, a celebrated monster, born from the union of Chrysaor with Callirhoe, and represented by the poets as having three bodies and three heads.

Gigantes, the sons of Cœlus and Terra, who, according to Hesiod, sprang from the blood of the wound which Cœlus received from his son Saturn; whilst Hyginus calls them sons of Tartarus and Terra. They are represented as men of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had fifty heads and one hundred arms, and serpents instead of legs.

Glauconome, one of the Nereides.

Glaucopis, a surname of Minerva, from the blueness of her eyes.

Glaucus, a son of Hippolochus, the son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armor with Diomedes for an iron one, whence came the proverb of *Glauci et Diomedis permutatio*, to express a foolish purchase. He behaved with much courage, and was killed by Ajax. — A fisherman of Anthedon in Bœotia, son of Neptune and Nais, or, according to others, of Polybius the son of Mercury. As he was fishing, he observed that all the fishes which he laid on the grass received fresh vigor as they touched the ground, and immediately escaped from him by leaping into the sea. He attributed the cause of it to the grass, and by tasting it, he found himself suddenly moved with a desire of living in the sea. Upon this he leaped into the water, and was made a sea deity by Oceanus and Tethys, at the request of the gods.—A son of Sisyphus king of Corinth, by Merope the daughter of Atlas, born at Potnia, a village of Bœotia. He prevented his mares from having any commerce with the stallions, in the expectation that they would become swifter in running, upon which Venus inspired the mares with such fury, that they tore his body to pieces as he returned from the games which Adrastus had celebrated in honor of his father. — A son of Minos the 2d, and

Pasiphae who was smothered in a cask of honey. — A son of Epytus, who succeeded his father on the throne of Messenia. He introduced the worship of Jupiter among the Dorians, and was the first who offered sacrifices to Machaon the son of Æsculapius. — A son of Antenor, killed by Agamemnon. — An Argonaut, the only one of the crew who was not wounded in a battle against the Tyrrhenians. — A son of Imbrasus, killed by Turnus.

Gorgones, three celebrated sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa. According to the mythologists, their hairs were entwined with serpents, their hands were of brass, their wings of the color of gold, their body was covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar, and they turned to stones all those on whom they fixed their eyes. Medusa alone had serpents in her hair, according to Ovid, and this proceeded from the resentment of Minerva, in whose temple Medusa had gratified the passion of Neptune, who was enamored of the beautiful color of her locks, which the goddess changed into serpents. Æschylus says that they had only one tooth and one eye between them, of which they had the use each in her turn; and accordingly it was at the time that they were exchanging the eye that Perseus attacked them and cut off Medusa's head. According to some authors, Perseus, when he went to the conquest of the Gorgons, was armed with an instrument like a scythe by Mercury, and provided with a looking-glass by Minerva, besides winged shoes, and a helmet of Pluto, which rendered all objects clearly visible and open to the view, while the person who wore it remained totally invisible. With weapons like these Perseus obtained an easy victory; and after his conquest, returned his arms to the different deities whose favors and assistance he had so recently experienced. The head of Medusa remained in his hands; and after he had finished all his laborious expeditions, he gave it to Minerva, who placed it on her ægis, with which she turned into stones all such as fixed their eyes upon it. It is said that after the conquest of the Gorgons, Perseus took his flight in the air towards Æthiopia; and that the drops of blood which fell to the ground from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Libya. The horse Pegasus also arose from the blood of Medusa, as well as Chrysaor with his golden sword. The residence of the Gorgons was beyond the ocean towards the west, according to Hesiod. Æschylus makes them inhabit the eastern parts of Scythia; and Ovid, as the most received opinion, supposes that they lived in the inland parts of Libya, near the lake of Triton, or the gardens of the Hesperides.

Gorgythion, a son of Priam, killed by Teucer.

Gortyn, Gortys, and **Gortyna**, an inland town of Crete.

Gotthi, a celebrated nation of Germany, called also Gothones, Gutones, Gythones, and Guttones.

Gradivus, a surname of Mars among the Romans.

Gryneum and **Grynium**, a town near Clazomenæ, where Apollo had a temple with an oracle, on account of which he is called *Grynæus*.

Gryneus, one of the Centaurs, who fought against the Lapithæ.

Gyas, one of the companions of Æneas, who distinguished himself at the games exhibited after the death of Anchises in Sicily. — A part of the territories of Syracuse, in the possession of Dionysius. — A Rutulian, son of Melampus, killed by Æneas in Italy.

Gygæus, a lake of Lydia, 40 stadia from Sardis.

Gyge, a maid of Parysatis.

Gyges or **Gyes**, a son of Cœlus and Terra, represented as having fifty heads and a hundred hands. He, with his brothers, made war against the gods, and was afterwards punished in Tartarus.— A Lydian, to whom Candaules, king of the country, showed his wife naked. The queen was so incensed at this instance of imprudence and infirmity in her husband, that she ordered Gyges either to prepare for death himself or to murder Candaules. He chose the latter, and married the queen, and ascended the vacant throne about seven hundred and eighteen years before the Christian era. He was the first of the Mermnadæ who reigned in Lydia. He reigned thirty-eight years, and distinguished himself by the immense presents which he made to the oracle of Delphi. According to Plato, Gyges descended into a chasm of the earth, where he found a brazen horse, whose sides he opened and saw within the body the carcass of a man of uncommon size, from whose finger he took a famous brazen ring. This ring, when put on his finger, rendered him invisible; and by means of its virtue, he introduced himself to the queen, murdered her husband, and married her, and usurped the crown of Lydia. — A man killed by Turnus in his wars with Æneas.

Gymnasium, a place among the Greeks where all the public exercises were performed, and where not only wrestlers and dancers exhibited, but also philosophers, poets, and rhetoricians repeated their compositions.

Gymnesiæ, two islands near the Iberus in the Mediterranean, called Baleares by the Greeks.

Gynæceas, a woman said to have been the wife of Faunus, and the mother of Bacchus and of Midas.

Gynæcothœnas, a name of Mars at Tegea, on account of a sacrifice offered by the women without the assistance of the men, who were not permitted to appear at this religious ceremony.

Gyndes, now *Zeindeh*, a river of Assyria, falling into the Tigris.

Gytheum, a town of Laconia, at the mouth of the Eurotas, in Peloponnesus, built by Hercules and Apollo, who had there desisted from their quarrels.

Hæmon, a Theban youth, son of Creon, who was so captivated

with the beauty of Antigone that he killed himself on her tomb, when he heard that she had been put to death by his father's orders. — A Rutulian engaged in the wars of Turnus. — A friend of Æneas against Turnus. He was a native of Lycia.

Halæsus and Halesus, a son of Agamemnon by Briseis or Clytemnestra. When he was driven from home he came to Italy, and settled on Mount Massicus in Campania, where he built Falisci, and afterwards assisted Turnus against Æneas. He was killed by Pallas.

Halia, one of the Nereides. — A festival at Rhodes in honor of the sun.

Halirrhotius, a son of Neptune and Euryte, who ravished Alcippe, daughter of Mars, because she slighted his addresses. This violence offended Mars, and he killed the ravisher. Neptune cited Mars to appear before the tribunal of justice to answer for the murder of his son. The cause was tried at Athens in a place which has been called from thence Areopagus, and the murderer was acquitted.

Halithersus, an old man, who foretold to Penelope's suitors the return of Ulysses, and their own destruction.

Halius, a son of Alcinous, famous for his skill in dancing. — A Trojan, who came with Æneas into Italy, where he was killed by Turnus.

Harmonia, a daughter of Mars and Venus, who married Cadmus.

Harmonides, a Trojan beloved by Minerva. He built the ships in which Paris carried away Helen.

Harpalion, a son of Pylæmenes king of Paphlagonia, who assisted Priam during the Trojan war, and was killed by Merion.

Harpyiæ, winged monsters, who had the face of a woman, the body of a vulture, and had their feet and fingers armed with sharp claws. They were three in number, Aello, Ocypete, and Celeno, daughters of Neptune and Terra. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calais. They emitted an infectious smell, and spoiled whatever they touched by their filth and excrements. They plundered Æneas during his voyage towards Italy, and predicted many of the calamities which attended him.

Hebe, a daughter of Jupiter and Juno. According to some she was the daughter of Juno only, who conceived her after eating lettuces. As she was fair, and always in the bloom of youth, she was called the goddess of youth, and made by her mother cup-bearer to all the gods. She was dismissed from her office by Jupiter, because she fell down in an indecent posture as she was pouring nectar to the gods at a grand festival, and Ganymedes, the favorite of Jupiter, succeeded her as cup-bearer. She was employed by her mother to prepare her chariot, and to harness her peacocks whenever requisite. When Hercules was raised to

the rank of a god, he was reconciled to Juno by marrying her daughter Hebe, by whom he had two sons, Alexiares and Anicetus. As Hebe had the power of restoring gods and men to the vigor of youth, she, at the instance of her husband, performed that kind office to Iolas his friend.

Hebesus, a Rutulian, killed in the night by Euryalus.

Hebrus, now *Marissa*, a river of Thrace, which was supposed to roll its waters upon golden sands. It falls into the Ægean sea. The head of Orpheus was thrown into it after it had been cut off by the Ciconian women. — A friend of Æneas son of Dolichaon, killed by Mezentius in the Rutulian war.

Hecamede, a daughter of Arsinous, who fell to the lot of Nestor after the plunder of Tenedos by the Greeks.

Hecate, a daughter of Perses and Asteria, the same as Proserpine, or Diana. She was called Luna in heaven, Diana on earth, and Hecate or Proserpine in hell.

Hector, son of King Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache the daughter of Eetion, by whom he had Astyanax. He was appointed captain of all the Trojan forces, when Troy was besieged by the Greeks; and the valor with which he behaved showed how well qualified he was to discharge that important office. He engaged with the bravest of the Greeks, and, according to Hyginus, no less than thirty-one of the most valiant of the enemy perished by his hand. When Achilles had driven back the Trojans towards the city, Hector, too great to fly, waited the approach of his enemy near the Scean gates, though his father and mother, with tears in their eyes, blamed his rashness and entreated him to retire. The sight of Achilles terrified him, and he fled before him in the plain. The Greek pursued, and Hector was killed, and his body was dragged in cruel triumph by the conqueror round the tomb of Patroclus, whom Hector had killed. The body, after it had received the grossest insults, was ransomed by old Priam, and the Trojans obtained from the Greeks a truce of some days to pay the last offices to the greatest of their leaders. The Thebans boasted, in the age of the geographer Pausanias, that they had the ashes of Hector preserved in an urn, by order of an oracle, which promised them undisturbed felicity if they were in possession of that hero's remains. The epithet of *Hectoreus* is applied by the poets to the Trojans, as best expressive of valor aud intrepidity.

Hecuba, daughter of Dymas a Phrygian prince, or, according to others, of Cisseis, a Thracian king, was the second wife of Priam king of Troy, and proved the chastest of women and the most tender and unfortunate of mothers. When she was pregnant of Paris, she dreamed that she had brought into the world a burning torch, which had reduced her husband's palace and all Troy to ashes. So alarming a dream was explained by the

soothsayers, who declared that the son she should bring into the world would prove the ruin of his country. When Paris was born she exposed him on Mount Ida to avert the calamities which threatened her family; but her attempts to destroy him were fruitless, and the prediction of the soothsayers was fulfilled. During the Trojan war she saw the greatest part of her children perish by the hands of the enemy, and like a mother she confessed her grief by her tears and lamentations, particularly at the death of Hector, her eldest son. When Troy was taken, Hecuba, as one of the captives, fell to the lot of Ulysses, a man whom she hated for his perfidy and avarice, and she embarked with the conquerors for Greece. The Greeks landed in the Thracian Chersonesus to load with fresh honors the grave of Achilles. During their stay the hero's ghost appeared to them, and demanded, to ensure the safety of their return, the sacrifice of Polyxena Hecuba's daughter. They complied, and Polyxena was torn from her mother to be sacrificed. Hecuba was inconsolable, and her grief was still more increased at the sight of the body of her son Polydorus washed on the shore, who had been recommended by his father to the care and humanity of Polymnestor, king of the country. She determined to revenge the death of her son, and with the greatest indignation went to the house of his murderer and tore his eyes, and attempted to deprive him of his life. She was hindered from executing her bloody purpose by the arrival of some Thracians, and she fled with the female companions of her captivity. She was pursued, and when she ran after the stones that were thrown at her, she found herself suddenly changed into a bitch, and when she attempted to speak, found that she could only bark. After this metamorphosis she threw herself into the sea, according to Hyginus, and that place was, from that circumstance, called *Cyneum.* Hecuba had a great number of children by Priam, among whom were Hector, Paris, Deiphobus, Pammon, Helenus, Polytes, Antiphon, Hipponous, Polydorus, Troilus, and among the daughters, Creusa, Ilione, Laodice, Polyxena, and Cassandra.

Helena, the most beautiful woman of her age, sprung from one of the eggs which Leda, the wife of King Tyndarus, brought forth after her amour with Jupiter metamorphosed into a swan. Her beauty was so universally admired, even in her infancy, that Theseus, with his friend Pirithous, carried her away before she had attained her tenth year. Her brothers, Castor and Pollux, recovered her by force of arms, and she returned safe and unpolluted to Sparta, her native county. This violence offered to her virtue did not in the least diminish, but it rather augmented, her fame, and her hand was eagerly solicited by the young princes of Greece. The most celebrated of her suitors were Ulysses son of Laertes, Antilochus son of Nestor, Sthenelus son of Capaneus, Diomedes son of Tydeus, Amphilochus son of Cteatus,

Meges son of Phileus, and Agapenor son of Ancæus. Helen fixed her choice upon Menelaus and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaus, but shamefully abused his favors, and in his absence in Crete he corrupted the fidelity of his wife Helen, and persuaded her to follow him to Troy, B. C. 1198, At his return, Menelaus, highly sensible of the injury he had received, assembled the Grecian princes, and reminded them of their solemn promises. They resolved to make war against the Trojans; but they previously sent ambassadors to Priam to demand the restitution of Helen. The influence of Paris at his father's court prevented the restoration, and the Greeks returned home without receiving the satisfaction they required. Soon after their return their combined forces assembled and sailed for the coast of Asia. The behavior of Helen during the Trojan war is not clearly known. Some assert that she had willingly followed Paris, and that she warmly supported the cause of the Trojans; while others believe that she always sighed after her husband, and cursed the day in which she had proved faithless. Homer represents her as in the last instance, and some have added that she often betrayed the schemes and resolutions of the Trojans, and secretly favored the cause of Greece. When Paris was killed in the ninth year of the war, she voluntarily married Deiphobus, one of Priam's sons, and when Troy was taken she made no scruple to betray him, and to introduce the Greeks into his chamber, to ingratiate herself to Menelaus. She returned to Sparta, and the love of Menelaus forgave the errors which she had committed. Some, however, say that she obtained her life even with difficulty from her husband, whose resentment she had kindled by her infidelity. After she had lived for some years in Sparta, Menelaus died, and she was driven from Peloponnesus by Magapenthes and Nicostratus, the illegitimate sons of her husband, and she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband Tlepolemus had been killed in the Trojan war, which had been caused by the debaucheries of Helen; therefore she meditated revenge. While Helen retired one day to bathe in the river, Polyxo disguised her attendants in the habits of furies and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterwards remembered, and the crimes of Polyxo expiated by the temple which the Rhodians raised to Helen. There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to

Menelaus, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors that neither Helen nor her possessions were in Troy, but in the hands of the king of Egypt. In spite of this assertion the Greeks besieged the town, and took it after ten years' siege, and Menelaus by visiting Egypt, as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken on very unjust and unpardonable grounds. Helen was honored after death as a goddess, and the Spartans built her a temple at Therapne, which had power of giving beauty to all the deformed women that entered it.

Helenor, a Lydian prince who accompanied Æneas to Italy.

Helenus, a celebrated soothsayer, son of Priam and Hecuba, greatly respected by all the Trojans. When Deiphobus was given in marriage to Helen in preference to himself, he resolved to leave his country, and he retired to Mount Ida, where Ulysses took him prisoner by the advice of Calchas. After the ruin of his country, he fell to the share of Pyrrhus, the son of Achilles, and saved his life by warning him to avoid the dangerous tempest which in reality proved fatal to all those who set sail. This endeared him to Pyrrhus, and he received from his hand Andromache, the widow of his brother Hector, by whom he had a son called Cestrinus. This marriage, according to some, was consummated after the death of Pyrrhus, who lived with Andromache as his wife. Helenus was the only one of Priam's sons who survived the ruin of his country. After the death of Pyrrhus, he reigned over part of Epirus, which he called Chaonia in memory of his brother Chaon, whom he had inadvertently killed. Helenus received Æneas as he voyaged towards Italy, and foretold him some of the calamities which attended his fleet.

Heliades, the daughters of the Sun and Clymene. They were three in number, Lampetie, Phaetusa, and Lampethusa, or seven, according to Hygin, Merope, Helie, Ægle, Lampetie, Phœbe, Ætheria, and Dioxippe. They were so afflicted at the death of their brother Phaeton, that they were changed by the gods into poplars, and their tears into precious amber, on the banks of the river Po.

Helicon, a mountain of Bœotia, on the borders of Phocis. It was sacred to the Muses, who had there a temple. The fountain Hippocrene flowed from this mountain.

Heliconiades, a name given to the Muses because they lived upon Mount Helicon, which was sacred to them.

Hellespontus, a narrow strait between Asia and Europe. It is celebrated for the love and death of Leander; and for the bridge of boats which Xerxes built over it when he invaded Greece.

Helotæ, the public slaves of Sparta.

Hephæstia, a festival in honor of Vulcan at Athens.

Hephæstiades, a name applied to the Lipari isles as sacred to Vulcan.

Hera, the name of Juno among the Greeks. — A daughter of Neptune and Ceres.

Heracleia, a festival at Athens celebrated every fifth year, in honor of Hercules.

Heraclidæ, the descendants of Hercules, greatly celebrated in ancient history.

Herculaneum, a town of Campania, swallowed up, with Pompeii, by an earthquake, produced from an eruption of Mount Vesuvius.

Hercules, a celebrated hero, who, after death, was ranked among the gods. According to the ancients there were many persons of the same name. Of all these, the son of Jupiter and Alcmena, generally called the Theban, is the most celebrated, and to him, as may easily be imagined, the actions of the others have been attributed. The birth of Hercules was attended with many miracles and supernatural events; and it is reported that Jupiter, who introduced himself to the bed of Alcmena, was employed for three nights in forming a child whom he intended to be the greatest hero the world ever beheld. Hercules was brought up at Tirynthus, or, according to Diodorus, at Thebes; and before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him. The child, not terrified at the sight of the serpents, boldly seized them in both his hands and squeezed them to death, while his brother Iphiclus alarmed the house with his frightful shrieks. He, like the rest of his illustrious contemporaries, became the pupil of the centaur Chiron, and under him he perfected and rendered himself the most valiant and accomplished of the age.

Herculis Columnæ, two lofty mountains, situate one on the most southern extremities of Spain, and the other on the opposite part of Africa. They are reckoned the boundaries of the labors of Hercules.

Hermaphroditus, a son of Venus and Mercury, educated on Mount Ida by the Naiades.

Hermes, the name of Mercury among the Greeks.

Herminius, a Trojan killed by Catillus in the Rutulian war.

Hermione, a daughter of Mars and Venus, who married Cadmus. — A daughter or Menelaus and Helen.

Hero, a beautiful priestess of Venus at Sestos, greatly enamored of Leander, a youth of Abydos. These two lovers were so faithful to one another, that Leander in the night escaped from the vigilance of his family, and swam across the Hellespont, while Hero in Sestos directed his course by holding a burning torch on the top of a high tower. After many interviews of mutual affection and tenderness, Leander was drowned in a tempestuous night as he attempted his usual course, and Hero, in despair, threw herself down from her tower and perished in the sea.

Herodotus, a celebrated historian of Halicarnassus, whose father's name was Lyxes, and that of his mother Dryo.

Hesiodus, a celebrated poet, born at Ascra, in Bœotia. His father's name was Dius and his mother's Pycimede. Hesiod is the first who wrote a poem on agriculture. This composition is called *The Works and the Days;* and, besides the instructions which are given to the cultivator of the field, the reader is pleased to find many moral reflections worthy of a refined Socrates or a Plato.

Hesione, a daughter of Laomedon king of Troy, by Strymo, the daughter of Scamander. It fell to her lot to be exposed to a sea-monster, to whom the Trojans yearly presented a marriageable virgin, to appease the resentment of Apollo and Neptune, whom Laomedon had offended; but Hercules promised to deliver her, provided he received as a reward six beautiful horses. Laomedon consented, and Hercules attacked the monster just as he was going to devour Hesione, and he killed him with his club. Laomedon, however, refused to reward the hero's services; and Hercules, incensed at his treachery, besieged Troy, and put the king and all his family to the sword, except Podarces, or Priam, who had advised his father to give the promised horses to his sister's deliverer. The conqueror gave Hesione in marriage to his friend Telamon, who had assisted him during the war, and he established Priam upon his father's throne. The removal of Hesione to Greece proved at last fatal to the Trojans; and Priam, who remembered with indignation that his sister had been forcibly given to a foreigner, sent his son Paris to Greece to reclaim the possessions of Hesione, or more probably to revenge his injuries upon the Greeks by carrying away Helen, which gave rise, soon after, to the Trojan war.

Hesperia, a large island of Africa, once the residence of the Amazons. — A name common to both Italy and Spain. It is derived from Hesper or Vesper, the setting sun, or the evening.

Hesperides, three celebrated nymphs, daughters of Hesperus.

Hesperus, a son of Japetus, brother to Atlas.

Hetruria and **Etruria**, a celebrated country of Italy, at the west of the Tiber.

Hicetaon, a son of Laomedon, brother to Priam, the father of Menalippus. — The father of Thymœtes, who came to Italy with Æneas.

Hierax, a youth who awoke Argos to inform him that Mercury was stealing Io. Mercury killed him and changed him into a bird of prey.

Hilaria, a daughter of Leucippus and Philodice. — Festivals at Rome in honor of the mother of the gods.

Himella, now *Aia*, a small river in the country of the Sabines.

Himera, a city of Sicily built by the people of Zancle, and destroyed by the Carthaginians.

Himilco, a Carthaginian, sent to explore the western parts of Europe. — A son of Amilcar, who succeeded his father in the command of the Carthaginian armies in Sicily.

Hippasus, a son of Ceyx, who assisted Hercules against Eurytus. — A pupil of Pythagoras, born at Metapontum. He supposed that everything was produced from fire. — A centaur, killed at the nuptials of Pirithous. — An illegitimate son of Priam.

Hippeus, a son of Hercules by Procris, eldest of the fifty daughters of Thestius.

Hippias, a philosopher of Elis, who maintained that virtue consisted in not being in want of the assistance of men.

Hippius, a surname of Neptune, from his having raised a horse from the earth in his contest with Minerva concerning the giving a name to Athens.

Hippocoon, a son of Œbalus, brother to Tyndarus. He was put to death by Hercules because he had driven his brother from the kingdom of Lacedæmon.

Hippocrates, a celebrated physician of Cos, one of the Cyclades.

Hippocrene, a fountain of Bœotia, near Mount Helicon, sacred to the Muses.

Hippodame and Hippodamia, a daughter of Œnomaus king of Pisa, in Elis, who married Pelops son of Tantalus.

Hippolochus, a son of Bellerophon, father to Glaucus, who commanded the Lycians during the Trojan war. — A son of Antimachus, slain in the Trojan war.

Hippolyte, a queen of the Amazons, given in marriage to Theseus by Hercules, who had conquered her, and taken away her girdle by order of Eurystheus. She had a son by Theseus, called Hippolytus. — The wife of Acastus, who fell in love with Peleus, who was in exile at her husband's court.

Hippolytus, a son of Theseus and Hippolyte, famous for his virtues and his misfortunes. His step-mother Phædra fell in love with him, and when he refused to pollute his father's bed, she accused him of offering violence to her person before Theseus. Her accusation was readily believed, and Theseus entreated Neptune severely to punish the incontinence of his son. Hippolytus fled from the resentment of his father, and as he pursued his way along the sea-shore, his horses were so frightened at the noise of sea-calves, which Neptune had purposely sent there, that they ran among the rocks till his chariot was broken and his body torn to pieces.

Hippomolgi, a people of Scythia, who, as the name implies, lived upon the milk of horses.

Hippona, a goddess who presided over horses.

Hippotades, the patronymic of Æolus, grandson of Hippotas, by Segesta, as also of Amastus, his son, who was killed in the Rutulian war.

Hippotas, a Trojan prince, changed into a river. — The father of Æolus, who from thence is called Hippotades.

Hippothoe, a daughter of Mestor and Lysidice, carried away to the islands called Echinades, by Neptune. — One of the Nereides.

Hippothoon, a son of Neptune and Alope, daughter of Cercyon, exposed in the woods by his mother.

Hippothous, a son of Lethus, killed by Ajax in the Trojan war. — A son of Priam.

Hippotion, a prince who assisted the Trojans, and was killed by Merion.

Hisbon, a Rutulian, killed by Pallas.

Hispania, called by the poets *Iberia*, *Hesperia*, and *Hesperia Ultima*, a large country of Europe, separated from Gaul by the Pyrenean mountains, and bounded on every other side by the sea.

Histiæotis, a country of Thessaly, situate below Mount Olympus and Mount Ossa, anciently called Doris, from Dorus, the son of Deucalion, and inhabited by the Pelasgi.

Hodius, a herald in the Trojan war.

Homerus, a celebrated Greek poet, the most ancient of all the profane writers. The age in which he lived is not known, though some suppose it to be about 168 years after the Trojan war, or, according to others, 160 years before the foundation of Rome. No less than seven illustrious cities disputed the right of having given birth to the greatest of poets. In his two celebrated poems, called the Iliad and Odyssey, Homer has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, the fire, sweetness, and elegance of his poetry. He deserves a greater share of admiration when we consider that he wrote without a model, and that none of his poetical imitators have been able to surpass, or, perhaps, to equal their great master. If there are any faults found in his poetry, they are to be attributed to the age in which he lived, and not to him; and we must observe that the world is indebted to Homer for his happy successor Virgil. In his Iliad, Homer has described the resentment of Achilles, and its fatal consequences in the Grecian army before the walls of Troy. In the Odyssey the poet has for his subject the return of Ulysses into his country, with the many misfortunes which attended his voyage after the fall of Troy. These two poems are each divided into twenty-four books, the same number as the letters of the Greek alphabet, and though the Iliad claims an uncontested superiority over the Odyssey, yet the same force, the same sublimity and elegance prevail, though divested of its most powerful fire; and Longinus, the most refined of critics, beautifully compares the Iliad to the mid-day, and the Odyssey to the setting sun, and observes, that the latter still preserves its original splendor and majesty, though deprived of its meridian heat. *The poetry of Homer was so universally admired, that, in ancient times, every man of learning could repeat with facility any passage in the Iliad or Odyssey;* and, indeed, it was a sufficient authority to settle disputed boundaries,

or to support any argument. Of the numerous commentaries published on Homer, that of Eustathius, bishop of Thessalonica, is by far the most extensive and erudite.

Hora, a goddess at Rome, supposed to be Hersilia, who married Romulus. She was said to preside over beauty.

Horæ, three sisters, daughters of Jupiter and Themis according to Hesiod, called Eunomia, Dice, and Irene. They were the same as the seasons who presided over the spring, summer, and winter, and were represented by the poets as opening the gates of heaven and of Olympus.

Hyacinthia, an annual solemnity in Amyclæ, in Laconia, in honor of Hyacinthus and Apollo.

Hyades, five daughters of Atlas king of Mauritania, who were so disconsolate at the death of their brother Hyas, who had been killed by a wild boar, that they pined away and died. They became stars after death, and were placed near Taurus, one of the twelve signs of the Zodiac.

Hybla, a mountain in Sicily, called afterwards *Megara*, where thyme and odoriferous flowers of all sorts grew in abundance.

Hydra, a celebrated monster which infested the neighborhood of the lake Lerna in Peloponnesus. It was the fruit of Echidna's union with Typhon. It had an hundred heads, according to Diodorus; fifty, according to Simonides; and nine, according to the more received opinion of Apollodorus, Hyginus, &c. As soon as one of these heads was cut off, two immediately grew up, if the wound was not stopped by fire. It was one of the labors of Hercules to destroy this dreadful monster.

Hygeia or **Hygiea**, the goddess of health, daughter of Æsculapius, held in great veneration among the ancients.

Hylæus, a name given to some centaurs, one of whom was killed by Hercules on Mount Pholoe. Another by Theseus, at the nuptials of Pirithous. — Another, killed by Bacchus. — A fourth, killed by Atalanta. — One of Actæon's dogs.

Hylas, a son of Thiodamas king of Mysia and Menodice, stolen away by Hercules, and carried on board the ship Argo to Colchis.

Hyllus, a son of Hercules and Dejanira, who, soon after his father's death, married Iole. He, as well as his father, was prosecuted by the envy of Eurystheus, and obliged to fly from the Peloponnesus.

Hymenæus and **Hymen**, the god of marriage among the Greeks, was son of Bacchus and Venus, or, according to others, of Apollo and one of the muses.

Hymettus, a mountain of Attica, about twenty-two miles in circumference, and about two miles from Athens, still famous for its bees and excellent honey.

Hyperborei, a nation in the northern parts of Europe and Asia, who were said to live to an incredible age, even to a thousand years, and in the enjoyment of all possible felicity.

Hyperion, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun and moon. Hyperion is often taken by the poets for the sun itself.

Hypsenor, a priest of the Scamander, killed during the Trojan war.

Hyrcania, a large country of Asia, at the north of Parthia, and at the west of Media, abounding in serpents, wild beasts, &c.

Hyria, a country of Bœotia, near Aulis, with a lake, river, and town of the same name.

Hyrtacus, a Trojan of Mount Ida, father to Nisus, one of the companions of Æneas.

Ia, the daughter of Midas, who married Atys, &c.

Iacchus, a surname of Bacchus, *ab* ιαχειν, from the *noise* and *shouts* which the bacchanals raised at the festivals of this deity.

Ialmenus, a son of Mars and Astyoche, who went to the Trojan war with his brother Ascalaphus, with thirty ships, at the head of the inhabitants of Orchomenos and Aspledon, in Bœotia.

Janiculum, one of the seven hills at Rome, joined to the city by Ancus Martius, and made a kind of citadel, to protect the place against an invasion.

Ianira, one of the Nereides.

Ianthea, one of the Oceanides. — One of the Nereides.

Janus, the most ancient king who reigned in Italy. He was a native of Thessaly, and son of Apollo, according to some. He came to Italy, where he planted a colony and built a small town on the river Tiber, which he called Janiculum.

Iasion and Iasius, a son of Jupiter and Electra, one of the Atlantides, who reigned over part of Arcadia, where he diligently applied himself to agriculture.

Jason, a celebrated hero, son of Alcimede, daughter of Phylacus, by Æson, the son of Cretheus and Tyro the daughter of Salmoneus.

Iberia, a country of Asia, between Colchis on the west, and Albania on the east, governed by kings.

Iberus, a river of Spain.

Icaria, a small island in the Ægean sea between Chio, Samos, and Myconius, where the body of Icarus was thrown by the waves, and buried by Hercules.

Icarium mare, a part of the Ægean sea near the islands of Mycone and Gyaros.

Icarus, a son of Dædalus, who, with his father, fled with wings from Crete to escape the resentment of Minos.

Icelos, one of the sons of Somnus, who changed himself into all sorts of animals.

Ida, a nymph of Crete who went into Phrygia, where she gave her name to a mountain of that country. — The mother of Minos 2d. — A celebrated mountain, or more properly a ridge of mountains in Troas, chiefly in the neighborhood of Troy.

Idmon, son of Apollo and Asteria, or, as some say, of Cyrene, was the prophet of the Argonauts.

Idomeneus succeeded his father Deucalion on the throne of Crete, and accompanied the Greeks to the Trojan war, with a fleet of ninety ships.

Idothea, a daughter of Prœtus king of Argos. — A daughter of Proteus, the god who told Menelaus how he could return to his country in safety. — One of the nymphs who educated Jupiter.

Ilias or **Iliad**, a celebrated poem composed by Homer, upon the Trojan war. It delineates the wrath of Achilles, and all the calamities which befell the Greeks, from the refusal of that hero to appear in the field of battle. It finishes at the death of Hector, whom Achilles had sacrificed to the shades of his friend Patroclus.

Ilione, the eldest daughter of Priam, who married Polymnestor king of Thrace.

Ilioneus, a Trojan, son of Phorbus. He came into Italy with Æneas.

Ilium or **Ilion**, a citadel of Troy, built by Ilus, one of the Trojan kings, from whom it received its name. It is generally taken for Troy itself; and some have supposed that the town was called Ilium, and the adjacent country Troja.

Illyricum, a country bordering on the Adriatic sea, opposite Italy, whose boundaries have been different at different times.

Ilus, the fourth king of Troy, was son of Tros by Callirhoe. He married Eurydice the daughter of Adrastus, by whom he had Themis, who married Capys, and Laomedon the father of Priam.

Indigetes, a name given to those deities who were worshipped only in some particular places or who were become gods from men, as Hercules, Bacchus.

Ino, a daughter of Cadmus and Harmonia, who nursed Bacchus.

Inopus, a river of Delos, which the inhabitants suppose to be the Nile, coming from Egypt under the sea. It was near its banks that Apollo and Diana were born.

Io, daughter of Inachus, or, according to others, of Jasus or Pirenes, was priestess of Juno at Argos. Jupiter became enamored of her; but Juno, jealous of his intrigues, discovered the object of his affection, and surprised him in the company of Io, though he had shrouded himself in all the obscurity of clouds and thick mists. Jupiter changed his mistress into a beautiful heifer; and the goddess, who well knew the fraud, obtained from her husband the animal, whose beauty she had condescended to commend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter, anxious for the situation of Io, sent Mercury to destroy Argus and to restore her to liberty. Io, freed from the vigilance of Argus, was now persecuted by Juno; who sent one of the furies, or rather a malicious insect, to torment her. She wandered over the greatest part of the earth, and crossed over the sea, till at last she stopped on the banks of the

Nile, still exposed to the unceasing torments of Juno's insect. Here she entreated Jupiter to restore her to her ancient form; and when the god had changed her from a heifer into a woman, she brought forth Epaphus. Afterwards she married Telegonus king of Egypt.

Iole, a daughter of Eurytus king of Œchalia. Her father promised her in marriage to Hercules, but he refused to perform his engagements, and Iole was carried away by force. It was to extinguish the love of Hercules for Iole, that Dejanira sent him the poisoned tunic, which caused his death. After the death of Hercules, Iole married his son Hyllus, by Dejanira.

Ion, a son of Xuthus and Creusa, daughter of Erechtheus, who married Helice, the daughter of Selinus king of Ægiale.

Ione, one of the Nereides.

Ionium mare, a part of the Mediterranean sea, at the bottom of the Adriatic, lying between Sicily and Greece.

Iphiclus or **Iphicles**, a son of Amphitryon and Alcmena, born at the same birth with Hercules.

Iphidamus, a son of Antenor and Theano, killed by Agamemnon.

Iphigenia, a daughter of Agamemnon and Clytemnestra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by one of the soothsayers, that, to appease the gods, they must sacrifice Iphigenia, Agamemnon's daughter, to Diana. The father, who had provoked the goddess by killing her favorite stag, heard this with the greatest horror and indignation, and rather than to shed the blood of his daughter, he commanded one of his heralds, as chief of the Grecian forces, to order all the assembly to depart each to his respective home. Ulysses and the other generals interfered, and Agamemnon consented to immolate his daughter for the common cause of Greece. As Iphigenia was tenderly loved by her mother, the Greeks sent for her on pretence of giving her in marriage to Achilles. Clytemnestra gladly permitted her departure, and Iphigenia came to Aulis: here she saw the bloody preparations for the sacrifice; she implored the forgiveness and protection of her father, but tears and entreaties were unavailing. Calchas took the knife in his hand, and, as he was going to strike the fatal blow, Iphigenia suddenly disappeared, and a goat of uncommon size and beauty was found in her place for the sacrifice.

Iphition, an ally of the Trojans, killed by Achilles.

Iphitus, a son of Eurytus king of Œchalia.

Ira, a city of Messenia, which Agamemnon promised to Achilles, if he would resume his arms to fight against the Trojans.

Iris, a daughter of Thaumas and Electra, one of the Oceanides, messenger of the gods, and more particularly of Juno. Her office was to cut the thread which seemed to detain the soul in the body of those that were expiring.

Isander, a son of Bellerophon, killed in the war which his father made against the Solymi.

Isar, a river of Gaul, where Fabius routed the Allobroges.

Isis, a celebrated deity of the Egyptians, daughter of Saturn and Rhea. Some suppose her to be the same as Io, who was changed into a cow, and restored to her human form in Egypt, where she taught agriculture, and governed the people with mildness and equity, for which reason she received divine honors after death.

Ismarus, a rugged mountain of Thrace, covered with vines and olives, near the Hebrus, with a town of the same name.

Ismene, a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother Polynices against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being equally punished with her.

Ismenus, a son of Apollo and Melia, one of the Nereides, who gave his name to the Ladon, a river of Bœotia, near Thebes, falling into the Asopus, and thence into the Euripus.

Isocrates, a celebrated orator, son of Theodorus.

Isthmia, sacred games among the Greeks, which received their name from the isthmus of Corinth, where they were observed.

Isus and **Antiphus**, sons of Priam, the latter by Hecuba, and the former by a concubine. They were seized by Achilles, as they fed their father's flocks on Mount Ida; they were redeemed by Priam, and fought against the Greeks. They were both killed by Agamemnon.

Italia, a celebrated country of Europe, bounded by the Adriatic and Tyrrhene seas, and by the Alpine mountains.

Ithaca, a celebrated island in the Ionian sea, in the western parts of Greece, with a city of the same name, famous for being part of the kingdom of Ulysses.

Judæa, a famous country of Assyria, bounded by Arabia, Egypt, Phœnicia, the Mediterranean sea, and part of Syria.

Jugurtha, the illegitimate son of Manastabal, the brother of Micipsa. Micipsa and Manastabal were the sons of Masinissa king of Numidia.

Julii, a family of Alba, brought to Rome by Romulus, where they soon rose to the greatest honors of the state.

Iulus, the name of Ascanius the son of Æneas. — A son of Ascanius, born in Lavinium. In the succession to the kingdom of Alba, Æneas Sylvius, the son of Æneas and Lavinia, was preferred to him. He was, however, made chief priest.

Juno, a celebrated deity among the ancients, daughter of Saturn and Ops. She was sister to Jupiter, Pluto, Neptune, Vesta, and Ceres. She was born at Argos, or, according to others, in Samos, and was entrusted to the care of the Seasons, or, as Homer and Ovid mention, to Oceanus and Tethys. Jupiter was not insensible to the charms of his sister; and the more powerfully to gain her confidence, he changed himself into a cuckoo,

and raised a great storm, and made the air unusually chill and cold. Under this form he went to the goddess, all shivering. Juno pitied the cuckoo, and took him into her bosom. When Jupiter had gained these advantages, he resumed his original form, and obtained the gratification of his desires, after he had made a solemn promise of marriage to his sister. The nuptials of Jupiter and Juno were celebrated with the greatest solemnity; the gods, all mankind, and all the brute creation, attended. Chelone, a young woman, was the only one who refused to come, and who derided the ceremony. For this impiety, Mercury changed her into a tortoise, and condemned her to perpetual silence; from which circumstance the tortoise has always been used as a symbol of silence among the ancients. By her marriage with Jupiter, Juno became the queen of all the gods, and mistress of heaven and earth. Her conjugal happiness, however, was frequently disturbed by the numerous amours of her husband, and she showed herself jealous and inexorable in the highest degree. Her severity to the mistresses and illegitimate children of her husband was unparalleled. She persecuted Hercules and his descendants with the most inveterate fury; and her resentment against Paris, who had given the golden apple to Venus in preference to herself, was the cause of the Trojan war, and of all the miseries which happened to the unfortunate house of Priam. Her severities to Alcmena, Ino, Athamas, Semele, &c., are also well known. Juno had some children by Jupiter, Mars, Hebe, and Ilithya or Lucina; and besides these, she brought forth Vulcan, without having any commerce with the other sex, but only by smelling a certain plant. This was in imitation of Jupiter, who had produced Minerva from his brain. According to others, it was not Vulcan, but Mars, or Hebe, whom she brought forth in this manner, and this was after eating some lettuces at the table of Apollo. To stop the complaints of the jealous Juno, Jupiter had often recourse to violence and blows. He even punished the cruelties which she had exercised upon his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her feet. Vulcan was punished for assisting his mother in this degrading situation, and he was kicked down from heaven by his father, and broke his leg by the fall. This punishment rather irritated than pacified Juno. She resolved to revenge it, and she engaged some of the gods to conspire against Jupiter and imprison him; but Thetis delivered him from this conspiracy, by bringing to his assistance the famous Briareus. Juno was particularly worshipped at Argos, Samos, Carthage, and afterwards at Rome. As Juno's power was extended over all the gods, she often made use of the goddess Minerva as her messenger, and even had the privilege of hurling the thunder of Jupiter when she pleased. Her temples were numerous, the most famous of which were at Argos, Olympia, &c. At Rome

no woman of debauched character was permitted to enter her temple or even to touch it.

Jupiter, the most powerful of all the gods of the ancients. According to Varro, there were no less than three hundred persons of that name; Diodorus mentions two; and Cicero three, two of Arcadia, and one of Crete. To that of Crete, who passed for the son of Saturn and Ops, the actions of the rest have been attributed. Jupiter was saved from destruction by his mother, and entrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan on condition of not raising male children, devoured all his sons as soon as born; but Ops, offended at her husband's cruelty, secreted Jupiter, and gave a stone to Saturn, which he devoured on the supposition that it was a male child. Jupiter was educated in a cave on Mount Ida, in Crete, and fed upon the milk of the goat Amalthæa, or upon honey, according to others. He received the name of *Jupiter, quasi juvans pater.* His cries were drowned by the noise of cymbals and drums, which the Corybantes beat at the express command of Ops. As soon as he was a year old, Jupiter found himself sufficiently strong to make war against the Titans, who had imprisoned his father because he had brought up male children. The Titans were conquered, and Saturn set at liberty by the hands of his son. Saturn, however, soon after, apprehensive of the power of Jupiter, conspired against his life, and was, for this treachery, driven from his kingdom, and obliged to fly for safety into Latium. Jupiter, now become the sole master of the empire of the world, divided it with his brothers. He reserved for himself the kingdom of heaven, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto. The peaceful beginning of his reign was soon interrupted by the rebellion of the giants, who were sons of the earth, and who wished to revenge the death of their relations the Titans. They were so powerful that they hurled rocks, and heaped up mountains upon mountains, to scale heaven, so that all the gods to avoid their fury fled to Egypt, where they escaped from the danger by assuming the forms of different animals. Jupiter, however, animated them, and by the assistance of Hercules, he totally overpowered the gigantic race, which had proved such tremendous enemies. Jupiter, now freed from every apprehension, gave himself up to the pursuit of pleasures. He married Metis, Themis, Euronyme, Ceres, Mnemosyne, Latona, and Juno. He became a Proteus to gratify his passions. He introduced himself to Danae in a shower of gold, he corrupted Antiope in the form of a satyr, and Leda in the form of a swan, he became a bull to seduce Europa, and he enjoyed the company of Ægina in the form of a flame of fire. He assumed the habit of Diana to corrupt Callisto, and became Amphitryon to gain the affections of Alcmena. His children were also numerous as well as his mis-

tresses. The worship of Jupiter was universal; he was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, &c. His surnames were numerous, many of which he received from the place or function over which he presided. He was severally called Jupiter Feretrius, Inventor, Elicius, Capitolinus, Latialis, Pistor, Sponsor, Herceus, Anxurus, Victor, Maximus, Optimus, Olympius, Fluvialis, &c. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not, like those of Saturn and Diana, stained with the blood of human victims, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him because he first taught mankind to live upon acorns. He is generally represented as sitting upon a golden or ivory throne, holding, in one hand, thunderbolts just ready to be hurled, and, in the other, a sceptre of cypress. His looks express majesty, his beard flows long and neglected, and the eagle stands with expanded wings at his feet. He was represented at Olympia with a crown like olive branches, his mantle was variegated with different flowers, particularly by the lily, and the eagle perched on the top of the sceptre which he held in his hand. The Cretans represented Jupiter without ears, to signify that the sovereign master of the world ought not to give a partial ear to any particular person, but be equally candid and propitious to all. At Lacedæmon he appeared with four heads, that he might seem to hear with greater readiness the different prayers and solicitations which were daily poured to him from every part of the earth. It is said that Minerva came all armed from his brains when he ordered Vulcan to open his head.

Juturna, a sister of Turnus king of the Rutuli. She heard with contempt the addresses of Jupiter, or, according to others, she was not unfavorable to his passion, so that the god rewarded her love with immortality.

Juventas or Juventus, a goddess at Rome, who presided over youth and vigor. She is the same as the Hebe of the Greeks.

Ixion, a king of Thessaly, son of Phlegas. Jupiter carried him to heaven, and introduced him at the table of the gods. Such a favor, which ought to have awakened gratitude in Ixion, served only to inflame his lust; he became enamored of Juno, and attempted to seduce her. Jupiter, displeased with the insolence of Ixion, banished him from heaven; but when he heard that he had seduced Juno, the god struck him with his thunder, and ordered Mercury to tie him to a wheel in hell which continually whirls round. The wheel was perpetually in motion, therefore the punishment of Ixion was eternal.

Lacæna, an epithet applied to a female native of Laconia, and, among others, to Helen.

Lacedæmon, a son of Jupiter and Taygeta the daughter of Atlas, who married Sparta the daughter of Eurotas, by whom

he had Amyclas and Eurydice the wife of Acrisius. He was the first who introduced the worship of the Graces in Laconia, and who first built them a temple. From Lacedæmon and his wife, the capital of Laconia was called Lacedæmon and Sparta.

Lachesis, one of the Parcæ. She presided over futurity, and was represented as spinning the thread of life, or, according to others, holding the spindle.

Laius, a son of Labdacus, married Jocasta the daughter of Creon. An oracle informed him that he should perish by the hand of his son, and in consequence of this dreadful intelligence he resolved never to approach his wife. A day spent in debauch and intoxication made him violate his vow, and Jocasta brought forth a son. The child as soon as born was given to a servant, with orders to put him to death. The servant was moved with compassion, and only exposed him on Mount Cithæron, where his life was preserved by a shepherd. The child, called Œdipus, was educated in the court of Polybus, and an unfortunate meeting with his father in a narrow road proved his ruin. Œdipus ordered his father to make way for him, without knowing who he was; Laius refused, and was instantly murdered by his irritated son.

Lampeto, a queen of the Amazons, who boasted herself to be the daughter of Mars.

Lampon, one of the horses of Diomedes. — Of Hector. — Of Aurora. — A son of Laomedon, father of Dolops.

Lampteria, a festival at Pellene in Achaia, in honor of Bacchus.

Laocoon, a son of Priam and Hecuba. Being priest of Apollo, he was commissioned by the Trojans to offer a bullock to Neptune to render him propitious. During the sacrifice two enormous serpents issued from the sea, and attacked Laocoon's two sons, who stood next to the altar. The father immediately attempted to defend his sons, but the serpents falling upon him, squeezed him in their complicated wreaths, so that he died in the greatest agonies.

Laodice, a daughter of Priam and Hecuba.

Laodochus, a son of Antenor, whose form Minerva borrowed to advise Pandarus to break the treaty which subsisted between the Greeks and Trojans. — An attendant of Antilochus. — A son of Priam. — A son of Apollo and Phthia.

Laomedon, son of Ilus king of Troy. He built the walls of Troy, and was assisted by Apollo and Neptune, whom Jupiter had banished from heaven, and condemned to be subservient to the will of Laomedon for one year. When the walls were finished, Laomedon refused to reward the labors of the gods, and soon after his territories were laid waste by the god of the sea, and his subjects were visited by a pestilence sent by Apollo. Sacrifices were offered to the offended divinities, but the calamities of the Trojans increased, and nothing could appease the gods, according to the words of the oracle, but annually to expose to a sea-monster

a Trojan virgin. Whenever the monster appeared the marriageable maidens were assembled, and the lot decided which of them was doomed to death for the good of her country. When this calamity had continued for five or six years, the lot fell upon Hesione, Laomedon's daughter. The king was unwilling to part with a daughter whom he loved with uncommon tenderness, but his refusal would irritate more strongly the wrath of the gods. In the midst of his fears and hesitations, Hercules came and offered to deliver the Trojans from this public calamity, if Laomedon promised to reward him with a number of fine horses. The king consented, but when the monster was destroyed, he refused to fulfil his engagements, and Hercules was obliged to besiege Troy, and take it by force of arms. Laomedon was put to death, after a reign of twenty-nine years, his daughter Hesione was given in marriage to Telamon, one of the conqueror's attendants, and Podarces was ransomed by the Trojans, and placed upon his father's throne.

Laothoe, a daughter of Altes, a king of the Leleges, who married Priam, and became mother of Lycaon and Polydorus.

Lares, gods of inferior power at Rome, who presided over houses and families. They were two in number, sons of Mercury by Lara.

Larina, a virgin of Italy, who accompanied Camilla in her war against Æneas.

Larvæ, a name given to the wicked spirits and apparitions which, according to the notions of the Romans, issued from their graves in the night, and came to terrify the world.

Latona, a daughter of Cœus the Titan and Phœbe. She was admired for her beauty, and celebrated for the favors which she granted to Jupiter. Juno, always jealous of her husband's amours, made Latona the object of her vengeance, and sent the serpent Python to disturb her peace and persecute her. Latona wandered from place to place in the time of her pregnancy, continually alarmed for fear of Python. She was driven from heaven, and Terra, influenced by Juno, refused to give her a place where she might find rest and bring forth. Neptune, moved with compassion, struck with his trident and made immovable the island of Delos, which before wandered in the Ægean, and appeared sometimes above, and sometimes below, the surface of the sea. Latona, changed into a quail by Jupiter, came to Delos, where she resumed her original shape, and gave birth to Apollo and Diana, leaning against a palm-tree or an olive. Her repose was of short duration. Juno discovered the place of her retreat, and obliged her to fly from Delos. She wandered over the greatest part of the world, and in Caria, where her fatigue compelled her to stop, she was insulted and ridiculed by peasants of whom she asked for water, while they were weeding a marsh. Their refusal and insolence provoked her, and she entreated Jupiter to punish

their barbarity. They were all changed into frogs. She was exposed to repeated insults by Niobe, who boasted herself greater than the mother of Apollo and Diana, and ridiculed the presents which the piety of her neighbors had offered to Latona.

Latous, a name given to Apollo as son of Latona.

Lavinium, a town of Italy, built by Æneas.

Leda, a daughter of King Thespius and Eurythemis, who married Tyndarus king of Sparta. She was seen bathing in the river Eurotas by Jupiter, when she was some few days advanced in her pregnancy, and the god, struck with her beauty, resolved to deceive her. He persuaded Venus to change herself into an eagle, while he assumed the form of a swan; and, after this metamorphosis, Jupiter, as if fearful of the tyrannical cruelty of the bird of prey, fled through the air into the arms of Leda, who willingly sheltered the trembling swan from the assaults of his superior enemy. The caresses with which the naked Leda received the swan, enabled Jupiter to avail himself of his situation, and nine months after this adventure, the wife of Tyndarus brought forth two eggs, of one of which sprang Pollux and Helena, and of the other Castor and Clytemnestra. The two former were deemed the offspring of Jupiter, and the others claimed Tyndarus for their father.

Lemnos, an island in the Ægean sea, between Tenedos, Imbros, and Samothrace. It was sacred to Vulcan, called *Lemnius pater*, who fell there when kicked down from heaven by Jupiter.

Lemures, the manes of the dead. The ancients supposed that the souls, after death, wandered all over the world, and disturbed the peace of its inhabitants. The good spirits were called *Lares familiares*, and the evil ones were known by the name of *Larvæ*, or *Lemures*.

Lerna, a country of Argolis, celebrated for a grove and a lake, where, according to the poets, the Danaides threw the heads of their murdered husbands. It was there also that Hercules killed the famous hydra.

Lethe, one of the rivers of hell, whose waters the souls of the dead drank after they had been confined for a certain space of time in Tartarus. It had the power of making them forget whatever they had done, seen, or heard before, as the name implies.

Levana, a goddess of Rome, who presided over the action of the person who took up from the ground a newly-born child, after it had been placed there by the midwife.

Leucophrys, a temple of Diana, with a city of the same name, near the Mæander. The goddess was represented under the figure of a woman with many breasts, and crowned with victory.

Leucothoe, the wife of Athamas, changed into a sea deity.

Libertas, a goddess of Rome who had a temple on Mount Aventine, raised by T. Gracchus, and improved and adorned by Pollio

with many elegant statues and brazen columns, and a gallery in which were deposited the public acts of the state.

Libitina, a goddess at Rome, who presided over funerals. According to some, she is the same as Venus, or rather Proserpine.

Lichas, a servant of Hercules who brought him the poisoned tunic from Dejanira.

Lotis, a beautiful nymph, daughter of Neptune. Priapus offered her violence, and to save herself from his importunities she implored the gods, who changed her into a tree called *Lotus*, consecrated to Venus and Apollo.

Luna was daughter of Hyperion and Terra, and was the same, according to some mythologists, as Diana.

Lupa was held in great veneration at Rome, because Romulus and Remus, according to an ancient tradition, were suckled and preserved by one of these animals.

Lupercalia, a yearly festival observed at Rome the fifteenth of February, in honor of the god Pan.

Luperci, a number of priests at Rome, who assisted at the celebration.

Lycomedes, a king of Scyros, an island in the Ægean sea, son of Apollo and Parthenope. He was secretly entrusted with the care of young Achilles, whom his mother Thetis had disguised in woman's clothes, to remove him from the Trojan war where she knew he must unavoidably perish.

Macaria, a daughter of Hercules and Dejanira.

Macedonia, a celebrated country, situated between Thrace, Epirus, and Greece.

Machaon, a celebrated physician, son of Æsculapius and brother to Podalirus. He went to the Trojan war with the inhabitants of Trica, Ithome, and Œchalia.

Mæonidæ, a name given to the Muses, because Homer, their greatest and worthiest favorite, was supposed to be a native of Maonia.

Mæonides, a surname of Homer, because, according to the opinion of some writers, he was born in Mæonia, or because his father's name was Mæon.

Manes, a son of Jupiter and Tellus, who reigned in Mæonia. He was father of Cotys by Callirrhoe, the daughter of Oceanus.

Manes, a name generally applied by the ancients to the soul when separated from the body.

Mantua, a town of Italy beyond the Po, founded about three hundred years before Rome, by Bianor or Ocnus, the son of Manto. It was the ancient capital of Etruria.

Mars, the god of war among the ancients, was the son of Jupiter and Juno. The amours of Mars and Venus are greatly celebrated. The god of war gained the affection of Venus, and obtained the gratification of his desires; but Apollo, who was

conscious of their familiarities, informed Vulcan of his wife's debaucheries, and awakened his suspicions. Vulcan secretly laid a net around the bed, and the two lovers were exposed, in each other's arms, to the ridicule and satire of all the gods, till Neptune prevailed upon the husband to set them at liberty. This unfortunate discovery so provoked Mars that he changed into a cock his favorite Alectryon, whom he had stationed at the door to watch against the approach of the sun, and Venus also showed her resentment by persecuting with the most inveterate fury the children of Apollo. In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined for fifteen months till Mercury procured him his liberty. During the Trojan war Mars interested himself on the side of the Trojans, but whilst he defended these favorites of Venus with uncommon activity, he was wounded by Diomedes, and hastily retreated to heaven to conceal his confusion and his resentment, and to complain to Jupiter that Minerva had directed the unerring weapon of his antagonist.

Marsyas, a celebrated piper of Celænæ, in Phrygia, son of Olympus, or of Hyagnis, or Œagrus. He was so skilful in playing on the flute, that he is generally deemed the inventor of it. According to the opinion of some, he found it when Minerva had thrown it aside on account of the distortion of her face when she played upon it. Marsyas was enamored of Cybele, and he travelled with her as far as Nysa, where he had the imprudence to challenge Apollo to a trial of his skill as a musician. The god accepted the challenge, and it was mutually agreed that he who was defeated should be flayed alive by the conqueror. The Muses, or, according to Diodorus, the inhabitants of Nysa, were appointed umpires. Each exerted his utmost skill, and the victory, with much difficulty, was adjudged to Apollo. The god, upon this, tied his antagonist to a tree, and flayed him alive.

Medea, a celebrated magician, daughter of Æetes king of Colchis.

Mediterraneum mare, a sea which divides Europe and Asia Minor from Africa.

Medusa, one of the three Gorgons, daughter of Phorcys and Ceto. She was the only one of the Gorgons who was subject to mortality. She is celebrated for her personal charms, and the beauty of her locks. Neptune became enamored of her, and obtained her favors in the temple of Minerva. This violation of the sanctity of the temple provoked Minerva, and she changed the beautiful locks of Medusa, which had inspired Neptune's love, into serpents. According to Apollodorus and others, Medusa and her sisters came into the world with snakes on their heads, instead of hair, with yellow wings, and brazen hands. Their body was also covered with impenetrable scales, and their very looks had the power of killing or turning to stones. Perseus rendered his

name immortal by his conquest of Medusa. He cut off her head, and the blood that dropped from the wound produced the innumerable serpents that infest Africa. The conqueror placed Medusa's head on the ægis of Minerva, which he had used in his expedition. The head still retained the same petrifying power.

Megæra, one of the furies, daughter of Nox and Acheron.

Megara, a daughter of Creon king of Thebes, given in marriage to Hercules. When Hercules went to hell by order of Eurystheus, violence was offered to Megara by Lycus, a Theban exile, and she would have yielded to her ravisher, had not Hercules returned that moment, and punished him with death. This murder displeased Juno, and she rendered Hercules so delirious, that he killed Megara and the three children he had by her in a fit of madness, thinking them to be wild beasts. Some say that Megara did not perish by the hand of her husband, but that he afterwards married her to his friend Iolas.

Meges, one of Helen's suitors, governor of Dulichium and of the Echinades. He went with forty ships to the Trojan war.

Meleager, a celebrated hero of antiquity, son of Œneus king of Ætolia by Althæa daughter of Thestius. The Parcæ were present at the moment of his birth, and predicted his future greatness.

Melpomene, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over tragedy.

Menelaus, a king of Sparta, brother to Agamemnon. Menelaus and Agamemnon came to the court of Œneus king of Calydonia, who treated them with tenderness and paternal care. From Calydonia they went to Sparta, where, like the rest of the Grecian princes, they solicited the marriage of Helen, the daughter of King Tyndarus. By the artifice and advice of Ulysses, Helen was permitted to choose a husband, and she fixed her eyes upon Menelaus, and married him. Helen was the fairest woman of the age, and Venus had promised Paris the son of Priam to reward him with such a beauty. The arrival of Paris in Sparta was the cause of great revolutions. The absence of Menelaus in Crete gave opportunities to the Trojan prince to corrupt the fidelity of Helen, and to carry away home what the goddess of beauty had promised to him as his due. This action was highly resented by Menelaus; he reminded the Greek princes of their oath and solemn engagements when they courted the daughter of Tyndarus, and immediately all Greece took up arms to defend his cause.

Mentor, a faithful friend of Ulysses. — A son of Hercules.

Mercurius, a celebrated god of antiquity, called Hermes by the Greeks. There were no less than five of this name. To the son of Jupiter and Maia, the actions of all the others have been probably attributed, as he is the most famous and the best known. Mercury was the messenger of the gods, and of Jupiter in particular; he was the patron of travellers and of shepherds; he con-

ducted the souls of the dead into the infernal regions, and not only presided over orators, merchants, declaimers, but he was also the god of thieves, pickpockets, and all dishonest persons. The day that he was born, or more probably the following day, he gave an early proof of his craftiness and dishonesty, in stealing away the oxen of Admetus which Apollo tended. He gave another proof of his thievish propensity, by taking also the quiver and arrows of the divine shepherd, and he increased his fame by robbing Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. These specimens of his art recommended him to the notice of the gods, and Jupiter took him as his messenger, interpreter, and cup-bearer in the assembly of the gods. This last office he discharged till the promotion of Ganymede. He was presented by the king of heaven with a winged cup called *petasus*, and with wings for his feet called *talaria*. He had also a short sword called *herpe*, which he lent to Perseus. With these he was enabled to go into whatever part of the universe he pleased with the greatest celerity, and besides he was permitted to make himself invisible, and to assume whatever shape he pleased. As messenger of Jupiter he was entrusted with all his secrets. The invention of the lyre and its seven strings is ascribed to him. This he gave to Apollo, and received in exchange the celebrated caduceus with which the god of poetry used to drive the flocks of King Admetus. In the wars of the giants against the gods, Mercury showed himself brave, spirited, and active. He delivered Mars from the long confinement which he suffered from the superior power of the Aloides. He was called Cyllenius, Caduceator, Acacetos, from Acacus, an Arcadian; Acacesius, Tricephalos, Triplex, Chthonius, Camillus, Agoneus, Delius, Areas, &c.

Meriones, a charioteer of Idomeneus king of Crete, during the Trojan war, son of Molus, a Cretan prince, and Melphidis. He signalized himself before Troy, and fought with Deiphobus the son of Priam, whom he wounded.

Merope, one of the Atlantides. She married Sisyphus, son of Æolus, and, like her sisters, was changed into a constellation after death.

Metis, one of the Oceanides. [See Minerva.]

Midas, a king of Phrygia, son of Gordius, or Gorgius. He had the imprudence and the avarice to demand of Bacchus that whatever he touched might be turned into gold. His prayer was granted, but he was soon convinced of his injudicious choice; and when the very meats which he attempted to eat became gold in his mouth, he begged Bacchus to take away a present which must prove so fatal to the receiver. He was ordered to wash himself in the river Pactolus, whose sands were turned into gold by the touch of Midas. Some time after this adventure Midas had the imprudence to support that Pan was superior to Apollo in singing and

playing upon the flute, for which rash opinion the offended god changed his ears into those of an ass, to show his ignorance and stupidity. This Midas attempted to conceal from the knowledge of his subjects, but one of his servants saw the length of his ears, and being unable to keep the secret, and afraid to reveal it, apprehensive of the king's resentment, he opened a hole in the earth, and after he had whispered there that Midas had the ears of an ass, he covered the place as before, as if he had buried his words in the ground. On that place, as the poets mention, grew a number of reeds, which, when agitated by the wind, uttered the same sound that had been buried beneath, and published to the world that Midas had the ears of an ass.

Mineides, the daughters of Minyas or Mineus, king of Orchomenos in Bœotia. They were three in number, Leuconoe, Leucippe, and Alcithoe. They derided the orgies of Bacchus, for which impiety the god inspired them with an unconquerable desire of eating human flesh. They drew lots which of them should give up her son as food to the rest. The lot fell upon Leucippe, and she gave up her son Hippasus, who was instantly devoured by the three sisters. They were changed into bats.

Minerva, the goddess of wisdom, war, and all the liberal arts, was produced from Jupiter's brain without a mother. The god, as it is reported, married Metis, whose superior prudence and sagacity above the rest of the gods, made him apprehend that the children of such an union would be of a more exalted nature, and more intelligent than their father. To prevent this, Jupiter devoured Metis in her pregnancy, and some time after, to relieve the pains which he suffered in his head, he ordered Vulcan to cleave it open. Minerva came all armed and grown up from her father's brain, and immediately was admitted into the assembly of the gods, and made one of the most faithful counsellors of her father. The actions of Minerva are numerous, as well as the kindnesses by which she endeared herself to mankind. The attempts of Vulcan to offer her violence, are strong marks of her virtue. Jupiter had sworn by the Styx to give to Vulcan, who made him a complete suit of armor, whatever he desired. Vulcan demanded Minerva, and the father of the gods, who had permitted Minerva to live in perpetual celibacy, consented, but privately advised his daughter to make all the resistance she could to frustrate the attempts of her lover. The prayers and the force of Vulcan proved ineffectual, and her chastity was not violated, though the god left on her body the marks of his passion, and, from the impurity which proceeded from this scuffle, and which Minerva threw down upon the earth wrapped up in wool, was born Erichthon, an uncommon monster. She was known among the ancients by many names. She was called Athena, Pallas, Parthenos, from her remaining in perpetual celibacy; Tritonia, because worshipped near the lake Tritonis;

Glaucopis, from the blueness of her eyes; Agorea, from her presiding over markets; Hippia, because she first taught mankind how to manage the horse; Stratea and Area, from her martial character; Coryphagenes, because born from Jupiter's brain; Sais, because worshipped at Sais, &c. The worship of Minerva was universally established; she had magnificent temples in Egypt, Phœnicia, all parts of Greece, Italy, Gaul, and Sicily. Sais, Rhodes, and Athens particularly claimed her attention, and it is even said that Jupiter rained a shower of gold upon the island of Rhodes, which had paid so much veneration and such an early reverence to the divinity of his daughter. The festivals celebrated in her honor were solemn and magnificent.

Minos, a king of Crete, son of Jupiter and Europa, who gave laws to his subjects B. C. 1406, which still remained in full force in the age of the philosopher Plato. His justice and moderation procured him the appellation of the favorite of the gods, the confidant of Jupiter, the wise legislator, in every city of Greece; and, according to the poets, he was rewarded for his equity, after death, with the office of supreme and absolute judge in the infernal regions.

Mnemosyne, a daughter of Cœlus and Terra, mother of the nine Muses, by Jupiter, who assumed the form of a shepherd to enjoy her company.

Molossus, a son of Pyrrhus and Andromache. He reigned in Epirus, after the death of Helenus, and part of his dominions received the name of Molossia from him. — A surname of Jupiter in Epirus.

Momus, the god of pleasantry, was son of Nox. He was continually employed in satirizing the gods, and whatever they did was freely turned to ridicule. He blamed Vulcan, because in the human form which he had made of clay, he had not placed a window in his breast, by which whatever was done or thought there, might be easily brought to light. He censured the house which Minerva had made, because the goddess had not made it movable, by which means a bad neighborhood might be avoided. In the bull which Neptune had produced, he observed that his blows might have been surer if his eyes had been placed nearer the horns. Venus herself was exposed to his satire; and when the sneering god had found no fault in the body of the naked goddess, he observed as she retired, that the noise of her feet was too loud, and greatly improper in the goddess of beauty. These illiberal reflections upon the gods were the cause that Momus was driven from heaven.

Mopsus, a celebrated prophet, son of Manto and Apollo, during the Trojan war.

Morpheus, the son and minister of the good Somnus, who naturally imitated the grimaces, gestures, words, and manners of mankind. He is sometimes called the god of sleep. He is

generally represented as a sleeping child of great corpulence, and with wings.

Mors, one of the infernal deities born of Night, without a father.

Munitus, a son of Laodice, the daughter of Priam by Acamas. He was entrusted to the care of Æthra as soon as born, and at the taking of Troy he was made known to his father, who saved his life, and carried him to Thrace, where he was killed by the bite of a serpent.

Musæ, certain goddesses who presided over poetry, music, dancing and all the liberal arts. They were daughters of Jupiter and Mnemosyne, and were nine in number: Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania. Some suppose that there were in ancient times only three muses, Melete, Mneme, and Aœde; others four, Telxiope, Aœde, Arche, Melete. They were, according to others, daughters of Pierus and Antiope, from which circumstance they are called *Pierides*. Apollo, who was the patron and the conductor of the Muses, has received the name of *Musagetes*, or leader of the Muses. The same surname was also given to Hercules. The palm-tree, the laurel, and all the fountains of Pindus, Helicon, Parnassus, &c., were sacred to the Muses. They were generally represented as young, beautiful, and modest virgins. They were fond of solitude, and commonly appeared in different attire according to the arts and sciences over which they presided. Sometimes they were represented as dancing in a chorus, to imitate the near and indissoluble connection which exists between the liberal arts and sciences. The Muses sometimes appear with wings, because by the assistance of wings they freed themselves from the violence of Pyrenæus. Their contest with the daughters of Pierus is well known. The worship of the Muses was universally established, particularly in the enlightened parts of Greece, Thessaly, and Italy. No sacrifices were ever offered to them, though no poet ever began a poem without a solemn invocation to the goddesses who presided over verse.

Muta, a goddess who presided over silence, among the Romans.

Mydon, one of the Trojan chiefs who defended Troy against the Greeks. He was killed by Antilochus.

Naiades or **Naides**, certain inferior deities who presided over rivers, springs, wells, and fountains. The Naiades generally inhabited the country, and resorted to the woods or meadows near the stream over which they presided, whence the name. They are represented as young and beautiful virgins, often leaning upon an urn, from which flows a stream of water. Ægle was the fairest of the Naiades, according to Virgil. They were held in great veneration among the ancients, and often sacrifices of goats and lambs were offered to them with libations of wine, honey, and oil. Sometimes they received only offerings of milk, fruit, and flowers.

Narcissus, a beautiful youth, son of Cephisus and the nymph Liriope, born at Thespis in Bœotia. He saw his image reflected in a fountain, and became enamored of it, thinking it to be the nymph of the place. His fruitless attempts to approach this beautiful object so provoked him, that he grew desperate and killed himself. His blood was changed into a flower, which still bears his name. The nymphs raised a funeral pile to burn his body, according to Ovid, but they found nothing put a beautiful flower.

Nascio or **Natio**, a goddess of Rome, who presided over the birth of children. She had a temple at Ardea.

Nauplius, a son of Neptune and Amymone king of Eubœa. He was father to the celebrated Palamedes, who was so unjustly sacrificed to the artifice and resentment of Ulysses by the Greeks during the Trojan war.

Nausicaa, a daughter of Alcinous king of the Phæaceans. She met Ulysses shipwrecked on her father's coasts, and it was to her humanity that he owed the kind reception he experienced from the king.

Nautes, a Trojan soothsayer, who comforted Æneas when his fleet had been burnt in Sicily. He was the progenitor of the Nautii at Rome, a family to whom the Palladium of Troy was, in consequence of the service of their ancestors, entrusted.

Nemesis, one of the infernal deities, daughter of Nox. She was the goddess of vengeance, always prepared to punish impiety, and at the same time liberally to reward the good and virtuous. She is made one of the Parcæ by some mythologists, and is represented with a helm and a wheel.

Neoptolemus, a king of Epirus, son of Achilles and Deidamia, called Pyrrhus, from the yellow color of his hair.

Neptunus, a god, son of Saturn and Ops, and brother to Jupiter, Pluto, and Juno. He was devoured by his father the day of his birth, and again restored to life by means of Metis, who gave Saturn a certain potion. Neptune shared with his brothers the empire of Saturn, and received, as his portion, the kingdom of the sea. This, however, did not seem equivalent to the empire of heaven and earth, which Jupiter had claimed, therefore he conspired to dethrone him with the rest of the gods. The conspiracy was discovered, and Jupiter condemned Neptune to build the walls of Troy. A reconciliation was soon after made, and Neptune was reinstituted to all his rights and privileges. Neptune disputed with Minerva the right of giving a name to the capital of Cecropia, but he was defeated; and the olive which the goddess suddenly raised from the earth was deemed more serviceable for the good of mankind than the horse which Neptune had produced by striking the ground with his trident, as that animal is the emblem of war and slaughter. This decision did not please Neptune. He renewed the combat by disputing for Trœzene;

but Jupiter settled their disputes by permitting them to be conjointly worshipped there. Neptune, as being god of the sea, was entitled to more power than any of the other gods, except Jupiter. Not only the ocean, rivers, and fountains, were subjected to him, but he also could cause earthquakes at his pleasure, and raise islands from the bottom of the sea, with a blow of his trident. The amours of Neptune are numerous. He obtained, by means of a dolphin, the favors of Amphitrite, who had made a vow of perpetual celibacy, and he placed among the constellations the fish which had persuaded the goddess to become his wife.

Nereides, nymphs of the sea, daughters of Nereus and Doris. They were fifty, according to the greater number of the mythologists. The Nereides were implored as the rest of the deities; they had altars chiefly on the coast of the sea, where the piety of mankind made offerings of milk, oil, and honey, and often of the flesh of goats. When they were on the sea-shore they generally resided in grottos and caves, which were adorned with shells and shaded by the branches of vines. Their duty was to attend upon the more powerful deities of the sea, and to be subservient to the will of Neptune.

Nereus, a deity of the sea, son of Oceanus and Terra. He married Doris, by whom he had fifty daughters, called the Nereides.

Nessus, a celebrated centaur, son of Ixion and the Cloud. He offered violence to Dejanira, whom Hercules had entrusted to his care, with orders to carry her across the river Evenus.

Nestor, a son of Neleus and Chloris, nephew to Pelias, and grandson to Neptune. He had eleven brothers, who were all killed, with his father, by Hercules. His tender age detained him at home, and was the cause of his preservation. The conqueror spared his life, and placed him on the throne of Pylos. He married Eurydice, the daughter of Clymenes, or, according to others, Anaxibia, the daughter of Atreus. He early distinguished himself in the field of battle, and was present at the nuptials of Pirithous, when a bloody battle was fought between the Lapithæ and Centaurs. As king of Pylos and Messenia, he led his subjects to the Trojan war, where he distinguished himself among the rest of the Grecian chiefs by eloquence, address, wisdom, justice, and an uncommon prudence of mind. Homer displays his character as the most perfect of all his heroes; and Agamemnon exclaims that, if he had ten generals like Nestor, he should soon see the walls of Troy reduced to ashes. After the Trojan war, Nestor retired to Greece, where he enjoyed, in the bosom of his family, the peace and tranquillity which were due to his wisdom and to his old age. The manner and the time of his death are unknown; the ancients are all agreed that he lived three generations of men.

Nilus, a king of Thebes, who gave his name to the river which flows through the middle of Egypt, and falls into the Mediterra-

nean sea. The Nile, anciently called *Ægyptus*, is one of the most celebrated rivers in the world.

Niobe, a daughter of Tantalus king of Lydia by Eurynassa or Dione. She married Amphion the son of Jasus, by whom she had ten sons and ten daughters. The number of her children increased her pride, and she had the imprudence not only to prefer herself to Latona, who had only two children, but she even insulted her, and ridiculed the worship which was paid to her, observing that she had a better claim to altars and sacrifices than the mother of Apollo and Diana. This insolence provoked Latona. She entreated her children to punish the arrogant Niobe. Her prayers were heard, and immediately all the sons of Niobe expired by the darts of Apollo, and all the daughters, except Chloris, who had married Neleus king of Pylos, were equally destroyed by Diana; and Niobe, struck at the suddenness of her misfortunes, was changed into a stone.

Nisus, a son of Hyrtacus, born on Mount Ida near Troy. He came to Italy with Æneas, and signalized himself by his valor against the Rutulians.

Notus, the south wind, called also Auster.

Nox, one of the most ancient deities among the heathens, daughter of Chaos. From her union with her brother Erebus, she gave birth to the Day and the Light. She was also the mother of the Parcæ, Hesperides, Dreams, of Discord, Death, Momus, Fraud.

Nymphæ, certain female deities among the ancients. They were generally divided into two classes, nymphs of the land and nymphs of the sea. Of the nymphs of the earth, some presided over woods, and were called *Dryades* and *Hamedryades;* others presided over mountains, and were called *Oreades;* some presided over hills and dales, and were called *Naphææ*, &c. Of the sea-nymphs, some were called *Oceanides*, *Nereides*, *Naiades*, *Potamides*, *Limnades*, &c. These presided not only over the sea, but also over rivers, fountains, streams, and lakes. The nymphs fixed their residence not only in the sea, but also on mountains, rocks, in woods or caverns, and their grottos were beautified by evergreens and delightful and romantic scenes.

Oceanides and **Oceanitides**, sea-nymphs, daughters of Oceanus, from whom they received their name, and of the goddess Tethys.

Oceanus, a powerful deity of the sea, son of Cœlus and Terra. He married Tethys, by whom he had the most principal rivers, such as the Alpheus, Peneus, Strymon, &c., with a number of daughters who are called from him Oceanides.

Odyssea, one of Homer's epic poems, in which he describes, in twenty-four books, the adventures of Ulysses on his return from the Trojan war, with other material circumstances.

Œdipus, a son of Laius king of Thebes and Jocasta.

Œnomaus, a son of Mars by Sterope the daughter of Atlas. He was king of Pisa in Elis, and father of Hippodamia by Evarete, daughter of Acrisius, or Eurythoa, the daughter of Danaus.

Œnone, a nymph of Mount Ida, daughter of the river Cebrenus in Phrygia. As she had received the gift of prophecy, she foretold to Paris, whom she married before he was discovered to be the son of Priam, that his voyage into Greece would be attended with the most serious consequences and the total ruin of his country, and that he should have recourse to her medicinal knowledge at the hour of death.

Olympia, celebrated games which received their name either from Olympia, where they were observed, or from Jupiter Olympius, to whom they were dedicated. They were, according to some, instituted by Jupiter after his victory over the Titans.

Olympius, a surname of Jupiter at Olympia, where the god had a celebrated temple and statue, which passed for one of the seven wonders of the world. It was the work of Phidias.

Omphale, a queen of Lydia, daughter of Jardanus. She married Tmolus, who, at his death, left her mistress of his kingdom. Omphale had been informed of the great exploits of Hercules, and wished to see so illustrious a hero. Her wish was soon gratified. After the murder of Eurytus, Hercules fell sick, and was ordered to be sold as a slave, that he might recover his health, and the right use of his senses. Mercury was commissioned to sell him, and Omphale bought him, and restored him to liberty. The hero became enamored of his mistress, and the queen favored his passion, and had a son by him, whom some called Agelaus, and others Lamon. From this son were descended Gyges and Crœsus. Hercules is represented by the poets as so desperately enamored of the queen that, to conciliate her esteem, he spins by her side among her women, while she covers herself with the lion's skin, and arms herself with the club of the hero, and often strikes him with her sandals for the uncouth manner with which he holds the distaff, &c. Their fondness was mutual. As they once travelled together, they came to a grotto on Mount Tmolus, where the queen dressed herself in the habit of her lover, and obliged him to appear in a female garment. After they had supped, they both retired to rest in different rooms, as a sacrifice on the morrow to Bacchus required. In the night, Faunus, or rather Pan, who was enamored of Omphale, introduced himself into the cave. He went to the bed of the queen, but the lion's skin persuaded him that it was the dress of Hercules, and therefore he repaired to the bed of Hercules, in hopes to find there the object of his affection. The female dress of Hercules deceived him, and he laid himself down by his side. The hero was awaked, and kicked the intruder into the middle of the cave. The noise awoke Omphale, and Faunus was discovered lying on the ground, greatly disappointed and ashamed.

Ops, a daughter of Cœlus and Terra, the same as the Rhea of the Greeks, who married Saturn, and became mother of Jupiter. She was known among the ancients by the different names of *Cybele, Bona Dea, Magna Mater, Thya, Tellus, Proserpina*, and even of *Juno* and *Minerva*.

Oraculum, an answer of the gods to the questions of men, or the place where those answers were given.

Orcus, one of the names of the god of hell, the same as Pluto, though confounded by some with Charon. He had a temple at Rome. The word *Orcus* is generally used to signify the infernal regions.

Oreades, nymphs of the mountains (ορος, *mons*), daughters of Phoroneus and Hecate. Some call them Orestiades, and give them Jupiter for father. They generally attended upon Diana, and accompanied her in hunting.

Orestes, a son of Agamemnon and Clytemnestra. When his father was cruelly murdered by Clytemnestra and Ægisthus, young Orestes was saved from his mother's dagger by means of his sister Electra, called Laodicea by Homer, and he was privately conveyed to the house of Strophius, who was king of Phocis, and who had married a sister of Agamemnon. He was tenderly treated by Strophius, who educated him with his son Pylades. The two young princes soon became acquainted, and, from their familiarity, arose the most inviolable attachment and friendship. When Orestes was arrived to the years of manhood, he visited Mycenæ, and avenged his father's death by assassinating his mother Clytemnestra, and her adulterer Ægisthus.

Orion, a celebrated giant sprung from the urine of Jupiter, Neptune, and Mercury. After death, Orion was placed in heaven, where one of the constellations still bears his name.

Ornithiæ, a wind blowing from the north in the spring, and so called from the appearance of birds.

Orpheus, a son of Œager, by the muse Calliope. Some suppose him to be the son of Apollo, to render his birth more illustrious. He received a lyre from Apollo, or, according to some, from Mercury, upon which he played with such a masterly hand, that even the most rapid rivers ceased to flow, the savage beasts of the forests forgot their wildness, and the mountains moved to listen to his song. All nature seemed charmed and animated, and the nymphs were his constant companions. Eurydice was the only one who made a deep impression on the melodious musician, and their nuptials were celebrated. Their happiness, however, was short; Aristæus became enamored of Eurydice, and, as she fled from her pursuer, a serpent, that was lurking in the grass, bit her foot, and she died of the poisonous wound. Her loss was severely felt by Orpheus, and he resolved to recover her, or perish in the attempt. With his lyre in his hand, he entered the infernal regions, and gained an easy admission to the

palace of Pluto. The king of hell was charmed with the melody of his strains, and, according to the beautiful expressions of the poets, the wheel of Ixion stopped, the stone of Sisyphus stood still, Tantalus forgot his perpetual thirst, and even the furies relented. Pluto and Proserpine were moved with his sorrow, and consented to restore him Eurydice, provided he forbore looking behind till he had come to the extremest borders of hell. The conditions were gladly accepted, and Orpheus was already in sight of the upper regions of the air, when he forgot his promises and turned back to look at his long lost Eurydice. He saw her, but she instantly vanished from his eyes. He attempted to follow her, but he was refused admission; and the only comfort he could find was to soothe his grief at the sound of his musical instrument, in grottos, or on the mountains. He totally separated himself from the society of mankind; and the Thracian women, whom he had offended by his coldness to their amorous passion, or, according to others, by his unnatural gratifications and impure indulgence, attacked him while they celebrated the orgies of Bacchus, and after they had torn his body to pieces, they threw his head into the Hebrus, which still articulated the words Eurydice! Eurydice! as he was carried down the stream into the Ægean sea.

Orsilochus, a son of Idomeneus, killed by Ulysses in the Trojan war. — A Trojan killed by Camilla in the Rutulian wars.

Osinius, a king of Clusium, who assisted Æneas against Turnus.

Osiris, a great deity of the Egyptians, son of Jupiter and Niobe.

Ossa, a lofty mountain of Thessaly, once the residence of the Centaurs.

Otus and **Ephialtes**, sons of Neptune.

Pales, the goddess of sheepfolds and of pastures among the Romans. She was worshipped with great solemnity at Rome, and her festivals, called *Palilia*, were celebrated the very day that Romulus began to lay the foundation of the city of Rome.

Palaci, two deities, sons of Jupiter by Thalia, whom Æschylus calls Ætna.

Palilia, a festival celebrated by the Romans, in honor of Pales.

Palinurus, a skilful pilot of the ship of Æneas. He fell into the sea in his sleep, and was three days exposed to the tempests and the waves of the sea, and at last came safe to the sea-shore near Velia, where the cruel inhabitants of the place murdered him to obtain his clothes.

Pallades, certain virgins of illustrious parents, who were consecrated to Jupiter by the Thebans of Egypt.

Palladium, a celebrated statue of Pallas. It was about three cubits high, and represented the goddess as sitting and holding a pike in her right hand, and in her left a distaff and a spindle.

It fell down from heaven near the tent of Ilus, as that prince was building the citadel of Ilium. It was universally agreed that on its preservation depended the safety of Troy. This fatality was well known to the Greeks during the Trojan war, and therefore Ulysses and Diomedes were commissioned to steal it away. They effected their purpose, and if we rely upon the authority of some authors, they were directed how to carry it away by Helenus the son of Priam, who proved, in this, unfaithful to his country, because his brother Deiphobus, at the death of Paris, had married Helen, of whom he was enamored. Minerva was displeased with the violence which was offered to her statue, and, according to Virgil, the Palladium itself appeared to have received life and motion, and by the flashes which started from its eyes, and its sudden springs from the earth, it seemed to show the resentment of the goddess. The true Palladium, as some authors observe, was not carried away from Troy by the Greeks, but only one of the statues of similar size and shape, which were placed near it, to deceive whatever sacrilegious persons attempted to steal it. The Palladium, therefore, as they say, was conveyed safe from Troy to Italy by Æneas, and it was afterwards preserved by the Romans with the greatest secrecy and veneration, in the temple of Vesta.

Pallas, a daughter of Jupiter, the same as Minerva.

Pallas, a son of King Evander, sent with some troops to assist Æneas. He was killed by Turnus the king of the Rutuli, after he had made a great slaughter of the enemy.

Pan was the god of shepherds, of huntsmen, and of all the inhabitants of the country. He was the son of Mercury, by Dryope. Some authors maintain that Penelope became mother of Pan, during the absence of Ulysses in the Trojan war, and that he was the offspring of all the suitors that frequented the palace of Penelope, whence he received the name of *Pan*, which signifies *all* or *everything*. Pan was a monster in appearance, he had two small horns on his head, his complexion was ruddy, his nose flat, and his legs, thighs, tail, and feet were those of a goat. The education of Pan was entrusted to a nymph of Arcadia, called Sinoe, but the nurse, according to Homer, terrified at the sight of such a monster, fled away and left him. He was wrapped up in the skin of beasts by his father, and carried to heaven, where Jupiter and the gods long entertained themselves with the oddity of his appearance. Bacchus was greatly pleased with him, and gave him the name of Pan. The god of shepherds chiefly resided in Arcadia, where the woods and the most rugged mountains were his habitation. He invented the flute with seven reeds, which he called *Syrinx*, in honor of a beautiful nymph of the same name, to whom he attempted to offer violence, and who was changed into a reed. He was continually employed in deceiving the neighboring nymphs, and often with success. Though

deformed in his shape and features, yet he had the good fortune to captivate Diana, and of gaining her favor, by transforming himself into a beautiful white goat. He was also enamored of a nymph of the mountains called Echo, by whom he had a son called Lynx. He also paid his addresses to Omphale queen of Lydia, and it is well known in what manner he was received.

Pandarus, a son of Lycaon, who assisted the Trojans in their war against the Greeks. He went to the war without a chariot, and therefore generally fought on foot. He broke the truce which had been agreed upon between the Greeks and Trojans, and wounded Menelaus and Diomedes, and showed himself brave and unusually courageous. He was at last killed by Diomedes; and Æneas, who then carried him in his chariot, by attempting to revenge his death, nearly perished by the hand of the furious enemy.

Pandora, a celebrated woman, the first mortal female that ever lived, according to the opinion of the poet Hesiod. She was made with clay by Vulcan at the request of Jupiter, who wished to punish the impiety and artifice of Prometheus, by giving him a wife. When this woman of clay had been made by the artist, and received life, all the gods vied in making her presents. Venus gave her beauty, and the art of pleasing; the Graces gave her the power of captivating; Apollo taught her how to sing; Mercury instructed her in eloquence; and Minerva gave her the most rich and splendid ornaments. From all these valuable presents, which she had received from the gods, the woman was called *Pandora*, which intimates that she had received *every* necessary *gift*, παν δωρον. Jupiter after this gave her a beautiful box, which she was ordered to present to the man who married her; and by the commission of the god, Mercury conducted her to Prometheus. The artful mortal was sensible of the deceit, and as he had always distrusted Jupiter, as well as the rest of the gods, since he had stolen fire away from the sun to animate his man of clay, he sent away Pandora without suffering himself to be captivated by her charms. His brother Epimetheus was not possessed of the same prudence and sagacity. He married Pandora, and when he opened the box which she presented to him, there issued from it a multitude of evils and distempers, which dispersed themselves all over the world, and which, from that fatal moment, have never ceased to afflict the human race. Hope was the only one who remained at the bottom of the box.

Pantheon, a celebrated temple at Rome, built by Agrippa, in the reign of Augustus, and dedicated to all the gods, whence the name πας θεος. It was struck with lightning some time after, and partly destroyed. Adrian repaired it, and it still remains at Rome, converted into a Christian temple, the admiration of the curious.

Parcæ, powerful goddesses who presided over the birth and the

life of mankind. They were three in number, Clotho, Lachesis, and Atropos, daughters of Nox and Erebus. Some make them daughters of the sea. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand; Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors.

Paris, the son of Priam king of Troy, by Hecuba, also called *Alexander*. He was destined, even before his birth, to become the ruin of his country; and when his mother, in the first month of her pregnancy, had dreamed that she should bring forth a torch which would set fire to her palace, the soothsayers foretold the calamities which might be expected from the imprudence of her future son, and which would end in the destruction of Troy. Priam, to prevent so great and so alarming an evil, ordered his slave Archelaus to destroy the child as soon as born. The slave, either touched with humanity, or influenced by Hecuba, did not destroy him, but was satisfied to expose him on Mount Ida, where the shepherds of the place found him, and educated him as their own son. Young Paris, though educated among shepherds and peasants, gave early proofs of courage and intrepidity, and from his care in protecting the flocks of Mount Ida against the rapacity of the wild beasts, he obtained the name of Alexander. He gained the esteem of all the shepherds, and his graceful countenance and manly deportment recommended him to the favor of Œnone, a nymph of Ida, whom he married, and with whom he lived with the most perfect tenderness. Their conjugal peace was soon disturbed. At the marriage of Peleus and Thetis, the goddess of discord, who had not been invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods who were at the celebration of the nuptials, a golden apple, on which were written the words, *Detur pulchriori*. All the goddesses claimed it as their own; the contention at first became general, but at last only three, Juno, Venus, and Minerva wished to dispute their respective right to beauty. The gods, unwilling to become arbiters in an affair of so tender and so delicate a nature, appointed Paris to adjudge the prize of beauty to the fairest of the goddesses, and indeed the shepherd seemed properly qualified to decide so great a contest, as his wisdom was so well established, and his prudence and sagacity so well known. The goddesses appeared before their judge without any covering or ornaments, and each tried by promises and entreaties to gain the attention of Paris, and to influence his judgment. Juno promised him a kingdom; Minerva, military glory; and Venus, the fairest woman in the world, for his wife. After he had heard their several claims and promises, Paris adjudged the prize to Venus, and gave her the golden apple, to which, perhaps, she seemed entitled, as the goddess of beauty. This decision of Paris in favor of

Venus, drew upon the judge and his family the resentment of the two other goddesses. Helen was the fairest woman of the age, and Venus had promised her to him. On these grounds, therefore, he visited Sparta, the residence of Helen, who had married Menelaus. He was received with every mark of respect, but he abused the hospitality of Menelaus, and while the husband was absent in Crete, Paris persuaded Helen to elope with him, and to fly to Asia. Helen consented, and Priam received her into his palace without difficulty, as his sister was then detained in a foreign country, and as he wished to show himself as hostile as possible to the Greeks.

Parnassus, a mountain of Phocis, anciently called *Larnassos*, from the *boat* of Deucalion, which was carried there in the universal deluge. It received the name of Parnassus from Parnassos the son of Neptune, by Cleobula, and was sacred to the Muses, and to Apollo and Bacchus.

Parthenon, a temple of Athens, sacred to Minerva. It was destroyed by the Persians, and afterwards rebuilt by Pericles in a more magnificent manner. All the circumstances which related to the birth of Minerva were beautifully and minutely represented in bas-relief on the front of the entrance. The statue of the goddess, twenty-six cubits high, and made of gold and ivory, passed for one of the masterpieces of Phidias.

Pasiphae, a daughter of the Sun and of Perseis, who married Minos king of Crete. She disgraced herself by her unnatural passion.

Patroclus, one of the Grecian chiefs during the Trojan war, son of Menœtius by Sthenele, whom some call Philomela or Polymela. He was the constant companion of Achilles, and he lodged in the same tent; and when his friend refused to appear in the field of battle, because he had been offended by Agamemnon, Patroclus imitated his example, and by his absence was the cause of the overthrow of the Greeks. But at last Nestor prevailed on him to return to the war, and Achilles permitted him to appear in his armor. The valor of Patroclus, together with the terror which the sight of the arms of Achilles inspired, soon routed the victorious armies of the Trojans, and obliged them to fly within their walls for safety. He would have broken down the walls of the city; but Apollo, who interested himself for the Trojans, placed himself to oppose him, and Hector, at the instigation of the god, dismounted from his chariot to attack him, as he attempted to strip one of the Trojans whom he had slain. His funeral was observed with the greatest solemnity. Achilles sacrificed near the burning pile twelve young Trojans, besides four of his horses and two of his dogs, and the whole was concluded by the exhibition of funeral games, in which the conquerors were liberally rewarded by Achilles.

Pax, an allegorical divinity among the ancients. The Athe-

nians raised her a statue, which represented her as holding Plutus, the god of wealth, in her lap, to intimate that peace gives rise to prosperity and to opulence.

Pedasus, a son of Bucolion the son of Laomedon. His mother was one of the Naiads. He was killed in the Trojan war by Euryalus.—One of the four horses of Achilles. As he was not immortal like the other three, he was killed by Sarpedon.

Pegasides, a name given to the Muses from the horse Pegasus, or from the fountain which Pegasus had raised from the ground, by striking it with his foot.

Pegasus, a winged horse sprung from the blood of Medusa when Perseus had cut off her head. As soon as born he left the earth, and flew up into heaven, or rather, according to Ovid, he fixed his residence on Mount Helicon, where, by striking the earth with his foot, he instantly raised a fountain, which has been called Hippocrene. He became the favorite of the Muses; and being afterwards trained by Neptune or Minerva, he was given to Bellerophon to conquer the Chimæra. No sooner was this fiery monster destroyed, than Pegasus threw down his rider, because he was a mortal, or rather, according to the more received opinion, because he attempted to fly to heaven. This act of temerity in Bellerophon was punished by Jupiter, who sent an insect to torment Pegasus, which occasioned the melancholy fall of his rider. Pegasus continued his flight up to heaven, and was placed among the constellations by Jupiter.

Peleus, a king of Thessaly, son of Æacus and Endeis the daughter of Chiron. He married Thetis, one of the Nereids, and was the only one among mortals who married an immortal. Peleus courted Thetis, of whose superior charms Jupiter himself had been enamored. Their nuptials were celebrated with the greatest solemnity, and the gods attended, and made them each the most valuable presents. The goddess of discord was the only one of the deities who was not present, and she punished this seeming neglect by throwing an apple into the midst of the assembly of the gods with the inscription of *detur pulchriori*. From the marriage of Peleus and Thetis was born Achilles.

Pelion, a celebrated mountain of Thessaly, whose top is covered with pine-trees. In their wars against the gods, the giants, as the poets mention, placed Mount Ossa upon Pelion, to scale the heavens with more facility. The celebrated spear of Achilles, which none but the hero could wield, had been cut down on this mountain, and was thence called Pelias.

Pelops, a celebrated prince, son of Tantalus king of Phrygia. His mother's name was Euryanassa, or, according to others, Euprytone, or Eurystemista or Dione.

Penates, certain inferior deities among the Romans, who presided over houses and the domestic affairs of families.

Penelope, a celebrated princess of Greece, daughter of Icarius,

and wife of Ulysses king of Ithaca. Her marriage with Ulysses was celebrated about the same time that Menelaus married Helen.

Pergamus, the citadel of the city of Troy. The word is often used for Troy. It was situated in the most elevated part of the town, on the shores of the river Scamander.

Peribœa, the second wife of Œneus king of Calydon, was daughter of Hipponous. She became mother of Tydeus.

Perseus, a son of Jupiter and Danae, the daughter of Acrisius.

Phædra, a daughter of Minos and Pasiphae, who married Theseus, by whom she became mother of Acamas and Demophoon. They had already lived for some time in conjugal felicity, when Venus, who hated all the descendants of Apollo, because that god had discovered her amours with Mars, inspired Phædra with an unconquerable passion for Hippolytus the son of Theseus, by the Amazon Hippolyte. This shameful passion Phædra long attempted to stifle, but in vain; and therefore, in the absence of Theseus, she addressed Hippolytus with all the impatience of a desponding lover. Hippolytus rejected her with horror and disdain; but Phædra, incensed on account of the reception she had met, resolved to punish his coldness and refusal. At the return of Theseus, she accused Hippolytus of attempts upon her virtue. The credulous father listened to the accusation, and, without hearing the defence of Hippolytus, he banished him from his kingdom, and implored Neptune, who had promised to grant three of his requests, to punish him in some exemplary manner. As Hippolytus fled from Athens, his horses were suddenly terrified by a huge sea-monster, which Neptune had sent on the shore. He was dragged through precipices and over rocks, and he was trampled under the feet of his horses, and crushed under the wheels of his chariot. When the tragical end of Hippolytus was known at Athens, Phædra confessed her crime, and hung herself.

Phaeton, a son of the sun, or Phœbus and Clymene. Phaeton was naturally of a lively disposition, and a handsome figure. Venus became enamored of him, and entrusted him with the care of one of her temples. This distinguishing favor of the goddess rendered him vain and aspiring; and when Epaphus, the son of Io, had told him, to check his pride, that he was not the son of Phœbus, Phaeton resolved to know his true origin, and, at the instigation of his mother, he visited the palace of the sun. He begged Phœbus, that if he really were his father, he would give him incontestible proofs of his paternal tenderness, and convince the world of his legitimacy. Phœbus swore by the Styx that he would grant him whatever he required, and no sooner was the oath uttered, than Phaeton demanded of him to drive his chariot for one day. Phœbus represented the impropriety of such a request, and the dangers to which it would expose him; but in vain; and, as the oath was inviolable, and Phaeton unmoved, the

father instructed his son how he was to proceed in his way through the regions of the air. His explicit directions were forgotten, or little attended to; and no sooner had Phaeton received the reins from his father, than he betrayed his ignorance and incapacity to guide the chariot. The flying horses became sensible of the confusion of their driver, and immediately departed from the usual track. Phaeton repented too late of his rashness, and already heaven and earth were threatened with an universal conflagration, when Jupiter, who had perceived the disorder of the horses of the sun, struck the rider with one of his thunderbolts, and hurled him headlong from heaven into the river Po.

Phegeus, or **Phlegeus**, a companion of Æneas, killed by Turnus. — Another, likewise killed by Turnus. — A priest of Bacchus, the father of Alphesibœa, who purified Alcmæon of his mother's murder.

Philomela, a daughter of Pandion king of Athens, and sister to Procne, who had married Tereus king of Thrace. Procne prevailed upon her husband to go to Athens, and bring her sister to Thrace. Tereus obeyed his wife's injunctions, but he had no sooner obtained Pandion's permission to conduct Philomela to Thrace than he became enamored of her, and resolved to gratify his passion. He offered violence to Philomela, and afterwards cut off her tongue, that she might not be able to discover his barbarity. He confined her also in a lonely castle, and returned to Thrace, and he told Procne that Philomela had died by the way. Procne, at this sad intelligence, put on mourning for the loss of Philomela; but a year had scarcely elapsed before she was secretly informed that her sister was not dead. Philomela, during her captivity, described on a piece of tapestry her misfortunes and the brutality of Tereus, and privately conveyed it to Procne. She was then going to celebrate the orgies of Bacchus when she received it; she disguised her resentment, and as during the festivals of the god of wine she was permitted to rove about the country, she hastened to deliver her sister Philomela from her confinement, and she concerted with her on the best measures of punishing the cruelty of Tereus. She murdered her son Itylus, who was in the sixth year of his age, and served him up as food before her husband during the festival. Tereus in the midst of his repast called for Itylus, but Procne immediately informed him that he was then feasting on his flesh, and that instant Philomela, by throwing on the table the head of Itylus, convinced the monarch of the cruelty of the scene. He drew his sword to punish Procne and Philomela, but as he was going to stab them to the heart, he was changed into a hoopoe, Philomela into a nightingale, Procne into a swallow, and Itylus into a pheasant.

Phlegyas, a son of Mars by Chryse daughter of Halmus, was king of the Lapithæ in Thessaly. He was father of Ixion and Coronis, to whom Apollo offered violence. When the father

heard that his daughter had been so wantonly abused, he marched an army against Delphi, and reduced the temple of the god to ashes. This was highly resented. Apollo killed Phlegyas and placed him in hell, where a huge stone hangs over his head, and keeps him in continual alarms by its appearance of falling every moment.

Phobos, son of Mars, and god of terror among the ancients, was represented with a lion's head, and sacrifices were offered to him to deprecate his appearance in armies.

Phœbe, a name given to Diana, or the moon, on account of the brightness of that luminary.

Phœbus, a name given to Apollo or the sun. This word expresses the brightness and splendor of that luminary.

Phœnix, son of Amyntor king of Argos, by Cleobule or Hippodamia, was preceptor to young Achilles.

Phorbas, a son of Priam and Epithesia, killed during the Trojan war, by Menelaus.

Phorcus or **Phorcys**, a sea-deity, son of Pontus and Terra, who married his sister Ceto, by whom he had the Gorgons, the dragon that kept the apples of the Hesperides, and other monsters.

Pierides, a name given to the Muses, either because they were born in Pieria, in Thessaly, or because they were supposed by some to be the daughters of Pierus, a king of Macedonia, who settled in Bœotia.

Pindarus, a celebrated lyric poet, of Thebes. He was carefully trained from his earliest years to the study of music and poetry, and he was taught how to compose verses with elegance and simplicity, by Myrtis and Corinna. When he was young, it is said that a swarm of bees settled on his lips, and there left some honeycombs as he reposed on the grass.

Pirithus, a son of Ixion and the cloud, or according to others, of Dia, the daughter of Deioneus.

Pisander, a son of Bellerophon, killed by the Solymi. — A Trojan chief killed by Menelaus. — One of Penelope's suitors, son of Polyctor.

Pisistratus, an Athenian, son of Hippocrates, who early distinguished himself by his valor in the field, and by his address and eloquence at home. It is to his labors that we are indebted for the preservation of the poems of Homer, and he was the first, according to Cicero, who introduced them at Athens, in the order in which they now stand.

Pitho, called also *Suada*, the goddess of persuasion among the Greeks and Romans, supposed to be the daughter of Mercury and Venus.

Pithys, a nymph beloved by Pan. Boreas was also fond of her, but she slighted his addresses, upon which he dashed her against a rock, and she was changed into a pine-tree.

Platæa, a town of Bœotia, near Mount Cithæron, on the con-

fines of Megaris and Attica, celebrated for a battle fought there, between Mardonius the commander of Xerxes king of Persia, and Pausanias the Lacedæmonian, and the Athenians.

Pleides, a name given to seven of the daughters of Atlas by Pleione or Æthra, one of the Oceanides. They were placed in the heavens after death, where they formed a constellation called Pleiades, near the back of the bull in the Zodiac.

Pluto, a son of Saturn and Ops, inherited his father's kingdom with his brothers Jupiter and Neptune. As he once visited the island of Sicily, after a violent earthquake, he saw Proserpine, the daughter of Ceres, gathering flowers in the plains of Enna, with a crowd of female attendants. He became enamored of her, and immediately carried her away upon his chariot drawn by four horses. To make this retreat more unknown, he opened himself a passage through the earth, by striking it with his trident in the lake of Cyane in Sicily, or, according to others, on the borders of the Cephisus in Attica. Proserpine called upon her attendants for help, but in vain, and she became the wife of her ravisher, and the queen of hell. According to some of the ancients, Pluto sat on a throne of sulphur, from which issued the rivers Lethe, Cocytus, Phlegethon, and Acheron. The dog Cerberus watched at his feet, the Harpies hovered round him, Proserpine sat on his left hand, and near to the goddess stood the Eumenides, with their heads covered with snakes. The Parcæ occupied the right, and they each held in their hands the symbols of their office, the distaff, the spindle, and the scissors. Pluto is called by some the father of the Eumenides. During the war of the gods and the Titans, the Cyclops made a helmet, which rendered the bearer invisible, and gave it to Pluto.

Polites, a son of Priam and Hecuba, killed by Pyrrhus, in his father's presence. His son, who bore the same name, followed Æneas into Italy, and was one of the friends of young Ascanius.

Pollux, a son of Jupiter by Leda, the wife of Tyndarus He was brother to Castor.

Polydamas, a Trojan, son of Antenor by Theano, the sister of Hecuba. He married Lycaste, a natural daughter of Priam. He is accused by some of having betrayed his country to the Greeks.

Polymnia, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over singing and rhetoric, and was deemed the inventress of harmony.

Polynices, a son of Œdipus king of Thebes, by Jocasta.

Polyphemus, a celebrated Cyclops, king of all the Cyclops in Sicily, and son of Neptune and Thoosa the daughter of Phorces. He is represented as a monster of strength, of a tall stature, and one eye in the middle of the forehead. He fed upon human flesh, and kept his flocks on the coasts of Sicily, when Ulysses, at the close of the Trojan war, was driven there. The Grecian prince, with twelve of his companions, visited the coast, and were

seized by the Cyclops, who confined them in his cave, and daily devoured two of them. Ulysses would have shared the fate of his companions, had he not intoxicated the Cyclops, and put out his eye with a firebrand while he was asleep. Polyphemus was awaked by the sudden pain. He stopped the entrance of his cave, but Ulysses made his escape by creeping between the legs of the rams of the Cyclops, as they were led out to feed on the mountains.

Polyxena, a daughter of Priam and Hecuba, celebrated for her beauty and accomplishments. Achilles became enamored of her, and solicited her hand, and their marriage would have been consummated had not Hector her brother opposed it. Polyxena, according to some authors, accompanied her father when he went to the tent of Achilles to redeem the body of his son Hector. Some time after, the Grecian hero came into the temple of Apollo to obtain a sight of the Trojan princess, but he was murdered there by Paris; and Polyxena, who had returned his affection, was so afflicted at his death, that she went and sacrificed herself on his tomb.

Pomona, a nymph at Rome who was supposed to preside over gardens, and to be the goddess of all sorts of fruit-trees.

Priamus, the last king of Troy, was son of Laomedon, by Strymo, called Placia by some. When Hercules took the city of Troy, Priam was in the number of his prisoners, but his sister Hesione redeemed him from captivity, and he exchanged his original name of Podarces for that of *Priam*, which signifies *bought* or *ransomed*. He was also placed on his father's throne by Hercules, and he employed himself with well-directed diligence in repairing, fortifying, and embellishing the city of Troy. He had married, by his father's orders, Arisba, whom now he divorced for Hecuba, the daughter of Dimas, or Cisseus, a neighboring prince. After he had reigned for some time in the greatest prosperity, Priam expressed a desire to recover his sister Hesione, whom Hercules had carried into Greece, and married to Telamon his friend. To carry this plan into execution, Priam manned a fleet, of which he gave the command to his son Paris, with orders to bring back Hesione. Paris, to whom the goddess of beauty had promised the fairest woman in the world, neglected in some measure his father's injunctions, and, as if to make reprisals upon the Greeks, he carried away Helen, the wife of Menelaus king of Sparta, during the absence of her husband. Priam beheld this with satisfaction, and he countenanced his son by receiving in his palace the wife of the king of Sparta. This rape kindled the flames of war; all the suitors of Helen, at the request of Menelaus, assembled to revenge the violence offered to his bed, and a fleet, according to some, of one hundred and forty ships, under the command of the sixty-nine chiefs that furnished them, set sail for Troy. Priam might have averted the impend

ing blow by the restoration of Helen; but this he refused to do when the ambassadors of the Greeks came to him, and he immediately raised an army to defend himself. Troy was soon besieged, frequent skirmishes took place, in which the success was various and the advantages on both sides inconsiderable. The siege was continued for ten successive years, and Priam had the misfortune to see the greatest part of his children massacred by the enemy. Hector, the eldest of these, was the only one upon whom now the Trojans looked for protection and support; but he soon fell a sacrifice to his own courage, and was killed by Achilles. Some time after, Troy was betrayed into the hands of the Greeks, and Priam, upon this, resolved to die in defence of his country. He put on his armor, and advanced to meet the Greeks, but Hecuba, by her tears and entreaties, detained him near an altar of Jupiter, whither she had fled for protection. While Priam yielded to the prayers of his wife, Polites, one of his sons, fled also to the altar before Neoptolemus, who pursued him with fury. Polites, wounded and overcome, fell dead at the feet of his parents, and the aged father, fired with indignation, vented the most bitter invectives against the Greek, who paid no regard to the sanctity of altars and temples, and raising his spear, darted it upon him. The spear, hurled by the feeble hand of Priam, touched the buckler of Neoptolemus, and fell to the ground. This irritated the son of Achilles; he seized Priam by his gray hairs, and, without compassion or reverence for the sanctity of the place, he plunged his dagger into his breast. His head was cut off, and the mutilated body was left among the heaps of slain.

Priapus, a deity among the ancients, who presided over gardens, and the parts of generation in the sexes. He was son of Venus by Mercury or Adonis; or according to the more received opinion, by Bacchus.

Procrustes, a famous robber of Attica, killed by Theseus near the Cephisus. He tied travellers on a bed, and if their length exceeded that of the bed, he used to cut it off, but if they were shorter, he had them stretched to make their length equal to it.

Prometheus, a son of Iapetus by Clymene, one of the Oceanides. He was brother to Atlas, Menœtius, and Epimetheus, and surpassed all mankind in cunning and fraud. He ridiculed the gods, and deceived Jupiter himself. He sacrificed two bulls, and filled their skins, one with the flesh and the other with the bones, and asked the father of the gods which of the two he preferred as an offering. Jupiter became the dupe of his artifice, and chose the bones, and from that time the priests of the temples were ever after ordered to burn the whole victims on the altars, the flesh and the bones altogether. To punish Prometheus and the rest of mankind, Jupiter took fire away from the earth, but the son of Iapetus outwitted the father of the gods. He climbed the

heavens by the assistance of Minerva, and stole fire from the chariot of the sun, which he brought down upon the earth at the end of a ferula. This provoked Jupiter the more; he ordered Vulcan to make a woman of clay, and after he had given her life, he sent her to Prometheus, with a box of the richest and most valuable presents which she had received from the gods. Prometheus, who suspected Jupiter, took no notice of Pandora or her box, but he made his brother Epimetheus marry her, and the god, now more irritated, ordered Mercury, or Vulcan according to Æschylus, to carry this artful mortal to Mount Caucasus, and there tie him to a rock, where for thirty thousand years a vulture was to feed upon his liver, which was never diminished, though continually devoured.

Proserpina, a daughter of Ceres by Jupiter. She was so beautiful that the father of the gods himself became enamored of her. Pluto carried her away into the infernal regions, of which she became the queen.

Proteus, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice.

Psyche, a nymph whom Cupid married and carried into a place of bliss, where he long enjoyed her company. Venus put her to death because she had robbed the world of her son; but Jupiter, at the request of Cupid, granted immortality to Psyche.

Pygmalion, a king of Tyre, son of Belus, and brother of the celebrated Dido who founded Carthage.

Pylæmenes, a Paphlagonian, son of Melius, who came to the Trojan war, and was killed by Menelaus. His son, called Harpalion, was killed by Meriones.

Pyrenæi, a mountain, or a long ridge of high mountains, which separate Gaul from Spain, and extend from the Atlantic to the Mediterranean sea.

Pyrrha, a daughter of Epimetheus and Pandora, who married Deucalion the son of Prometheus, who reigned in Thessaly. In her age all mankind were destroyed by a deluge, and she alone, with her husband, escaped from the general destruction, by saving themselves in a boat which Deucalion had made by his father's advice.

Pyrrhus, a son of Achilles and Deidamia, the daughter of King Lycomedes, who received this name from the *yellowness* of his hair. He was also called Neoptolemus, or *new warrior*, because he came to the Trojan war in the last year of the celebrated siege of the capital of Troas. — A king of Epirus, descended from Achilles by the side of his mother, and from Hercules by that of his father, and son of Æacides and Phthia.

Quirinus, a surname of Mars among the Romans. This name was also given to Romulus when he had been made a god by his superstitious subjects. — Also, a surname of the god Janus.

Remus, the brother of Romulus, was exposed, together with him, by the cruelty of his grandfather.

Rhauamanthus, a son of Jupiter and Europa. He was born in Crete, which he abandoned about the thirtieth year of his age. He passed into some of the Cyclades, where he reigned with so much justice and impartiality, that the ancients have said he became one of the judges of hell, and that he was employed in the infernal regions in obliging the dead to confess their crimes, and in punishing them for their offences.

Rhea, a daughter of Cœlus and Terra, who married Saturn, by whom she had Vesta, Ceres, Juno, Pluto, and Neptune.

Rhesus, a king of Thrace, son of the Strymon and Terpsichore. After many warlike exploits and conquests in Europe, he marched to the assistance of Priam king of Troy, against the Greeks. He was expected with great impatience, as an ancient oracle had declared that Troy should never be taken if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. This oracle was well known to the Greeks, and therefore two of their best generals, Diomedes and Ulysses, were commissioned by the rest to intercept the Thracian prince. The Greeks entered his camp in the night, slew him, and carried away his horses to their camp.

Roma, a city of Italy, the capital of the Roman empire, situate on the banks of the river Tiber, at the distance of about sixteen miles from the sea. Romulus is universally supposed to have laid the foundations of that celebrated city.

Romulus, a son of Mars and Ilia, grandson of Numitor king of Alba, was born at the same birth with Remus.

Q. Roscius, a Roman actor, born at Lanuvium, so celebrated on the stage that every comedian of excellence and merit has received his name. His eyes were naturally distorted, and he always appeared on the stage with a mask, but the Romans obliged him to act his characters without, and they overlooked the deformities of his face, that they might the better hear his elegant pronunciation, and be delighted with the sweetness of his voice. He was accused on suspicion of dishonorable practices; but Cicero, who had been one of his pupils, undertook his defence, and cleared him of the malevolent aspersions of his enemies, in an elegant oration still extant. Roscius wrote a treatise, in which he compared, with great success and much learning, the profession of the orator with that of the comedian.

Rubicon, now *Rugone*, a small river of Italy, which it separates from Cisalpine Gaul. It rises in the Apennine mountains, and falls into the Adriatic sea. By crossing it, and thus transgressing the boundaries of his province, J. Cæsar declared war against the senate and Pompey, and began the civil wars.

Saturnalia, festivals in honor of Saturn. They were instituted

long before the foundation of Rome, in commemoration of the freedom and equality which prevailed on earth in the golden reign of Saturn.

Saturnia, a name given to Italy, because Saturn had reigned there during the golden age.

Saturnus, a son of Cœlus, by Terra, obtained his father's kingdom by the consent of his brother, provided he did not bring up any male children. Pursuant to this agreement, Saturn always devoured his sons as soon as born, till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and instead of the children she gave him large stones, which he immediately swallowed without perceiving the deceit. Titan was some time after informed that Saturn had concealed his male children, therefore he made war against him, dethroned and imprisoned him with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up, than he flew to deliver his father, and to replace him on his throne. Saturn, unmindful of his son's kindness, conspired against him, when he heard that he raised cabals against him, but Jupiter banished him from his throne, and the father fled for safety into Italy. Janus, who was then king of Italy, received Saturn with marks of attention; he made him his partner on the throne; and the king of heaven employed himself in civilizing the barbarous manners of the people of Italy, and in teaching them agriculture and the useful and liberal arts. His reign there was so mild and popular, so beneficent and virtuous, that mankind have called it the *golden age*.

Scamander, or **Scamandros**, a celebrated river of Troas, rising at the east of Mount Ida, and falling into the sea below Sigæum. It receives the Simois in its course, and towards its mouth it is very muddy, and flows through marshes. This river, according to Homer, was called *Xanthus* by the gods, and Scamander by men. The waters of the Scamander had the singular property of giving a beautiful color to the hair or the wool of such animals as bathed in them; and from this circumstance the three goddesses, Minerva, Juno, and Venus, bathed there before they appeared before Paris, to obtain the golden apple. It was usual among all the virgins of Troas to bathe in the Scamander, when they were arrived to nubile years.

Semele, a daughter of Cadmus by Hermione, the daughter of Mars and Venus. She was tenderly beloved by Jupiter; but Juno determined to punish this successful rival. She borrowed the girdle of Ate, which contained every wickedness, deceit, and perfidy, and in the form of Beroe, Semele's nurse, she visited the house of Jupiter's mistress. Semele listened with attention to the artful admonitions of the false Beroe, and was at last persuaded to entreat her lover to come to her arms with the same majesty as he approached Juno. This rash request was heard with horror

by Jupiter; but as he had sworn by the Styx to grant Semele whatever she required, he came to her bed attended by the clouds, the lightning, and thunderbolts. The mortal nature of Semele could not endure so much majesty, and she was instantly consumed with fire.

Sibyllæ, certain women inspired by heaven, who flourished in different parts of the world. Their number is unknown. These Sibyls generally resided in the following places: Persia, Libya, Delphi, Cumæ in Italy, Erythræa, Samos, Cumæ in Æolia, Marpessa on the Hellespont, Ancyra in Phrygia, and Tiburtis. The most celebrated of the Sibyls is that of Cumæ in Italy, whom some have called by the different names of Amalthæa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphobe. It is said that Apollo became enamored of her. She had already lived about seven hundred years when Æneas came to Italy. She gave Æneas instructions how to find his father in the infernal regions, and even conducted him to the entrance of hell. It was usual for the Sibyl to write her prophecies on leaves, which she placed at the entrance of her cave, and it required particular care in such as consulted her to take up those leaves before they were dispersed by the winds, as their meaning then became incomprehensible. According to the most authentic historians of the Roman republic, one of the Sibyls came to the palace of Tarquin the Second, with nine volumes, which she offered to sell for a very high price. The monarch disregarded her, and she immediately disappeared, and soon after returned, when she had burned three of the volumes. She asked the same price for the remaining six books; and when Tarquin refused to buy them, she burned three more, and still persisted in demanding the same sum of money for the three that were left. This extraordinary behavior astonished Tarquin; he bought the books, and the Sibyl instantly vanished, and never after appeared to the world. These books were preserved with great care by the monarch, and called the *Sibylline verses*. A college of priests was appointed to have the care of them; and such reverence did the Romans entertain for these prophetic books that they were consulted with the greatest solemnity, and only when the state seemed to be in danger.

Silenus, a demi-god, who became the nurse, the preceptor, and attendant of the god Bacchus.

Simois, a river of Troas which rises in Mount Ida, and falls into the Xanthus. It is celebrated by Homer, and most of the ancient poets, as in its neighborhood were fought many battles during the Trojan war. It is found to be but a small rivulet by modern travellers, and even some have disputed its existence.

Sinon, a son of Sisyphus, who accompanied the Greeks to the Trojan war, and there distinguished himself by his cunning and fraud, and his intimacy with Ulysses. When the Greeks had fabricated the famous wooden horse, Sinon went to Troy with his

hands bound behind his back, and by the most solemn protestations, assured Priam that the Greeks were gone from Asia, and that they had been ordered to sacrifice one of their soldiers, to render the wind favorable to their return, and that because the lot had fallen upon him, at the instigation of Ulysses, he had fled away from their camp, not to be cruelly immolated. These false assertions were immediately credited by the Trojans, and Sinon advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and to consecrate it to Minerva.

Sinope, a daughter of the Asopus by Methone. She was beloved by Apollo, who carried her away to the borders of the Euxine sea, in Asia Minor, where she gave birth to a son called Syrus.

Sirenes, sea-nymphs who charmed so much with their melodious voice, that all forgot their employments to listen with more attention, and at last died for want of food. They were daughters of the Achelous, by the muse Calliope, or, according to others, by Melopomene or Terpsichore. They were three in number, called Parthenope, Ligeia, and Leucosin, or, according to others, Mœolpe, Aglaophonos, and Thelxiope, or Thelxione, and they usually lived in a small island near Cape Pelorus in Sicily. The Sirens were informed by the oracle that as soon as any persons passed by them without suffering themselves to be charmed by their songs, they should perish; and their melody had prevailed in calling the attention of all passengers, till Ulysses, informed of the power of their voice by Circe, stopped the ears of his companions with wax, and ordered himself to be tied to the mast of his ship, and no attention to be paid to his commands, should he wish to stay and listen to the song. This was a salutary precaution. Ulysses made signs to his companions to stop, but they were disregarded, and the fatal coast was passed with safety. Upon this artifice of Ulysses, the Sirens were so disappointed, that they threw themselves into the sea and perished.

Sisyphus, a brother of Athamas and Salmoneus, son of Æolus and Enaretta, the most crafty prince of the heroic ages. He married Merope the daughter of Atlas, or, according to others, of Pandareus, by whom he had several children. He built Ephyre. After his death, Sisyphus was condemned in hell to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity, and rendered his punishment eternal.

Smintheus, one of the surnames of Apollo in Phrygia, where the inhabitants raised him a temple, because he had destroyed a number of rats that infested the country. These rats were called σμινθαι, in the language of Phrygia, whence the surname.

Somnus, son of Erebus and Nox, was one of the infernal deities, and presided over sleep. His palace, according to some mythologists, is a dark cave, where the sun never penetrates.

Sphinx, a monster which had the head and breasts of a woman,

the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and an human voice. It sprang from the union of Orthos with the Chimæra, or of Typhon with Echidna. The Sphinx had been sent into the neighborhood of Thebes by Juno, who wished to punish the family of Cadmus, which she persecuted with immortal hatred, and it laid this part of Bœotia under continual alarms by proposing enigmas, and devouring the inhabitants if unable to explain them. In the midst of their consternation, the Thebans were told by the oracle that the Sphinx would destroy herself as soon as one of the enigmas she proposed was explained. In this enigma she wished to know what animal walked on four legs in the morning, two at noon, and three in the evening. Upon this, Creon king of Thebes promised his crown and his sister Jocasta in marriage to him who could deliver his country from the monster by a successful explanation of the enigma. It was at last happily explained by Œdipus, who observed that man walked on his hands and feet when young or in the morning of life, at the noon of life he walked erect, and in the evening of his days he supported his infirmities upon a stick. The Sphinx no sooner heard this explanation than she dashed her head against a rock, and immediately expired.

Sthenelus, a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe the daughter of Pelops, by whom he had two daughters and a son called Eurystheus, who was born, by Juno's influence, two months before the natural time, that he might obtain a superiority over Hercules, as being older. — A son of Capaneus. He was one of the Epigoni, and of the suitors of Helen. He went to the Trojan war, and was one of those who were shut up in the wooden horse, according to Virgil.

Styx, a daughter of Oceanus and Tethys. She married Pallas, by whom she had three daughters, Victory, Strength, and Valor. — A celebrated river of hell, round which it flows nine times. According to some writers, the Styx was a small river of Nonacris in Arcadia, whose waters were so cold and venomous that they proved fatal to such as tasted them.

Syrinx, a nymph of Arcadia, daughter of the river Ladon. Pan became enamored of her, and attempted to offer her violence; but Syrinx escaped, and at her own request was changed by the gods into a reed called Syrinx by the Greeks. The god made himself a pipe with the reeds into which his favorite nymph had been changed.

Tantalus, a king of Lydia, son of Jupiter by a nymph called Pluto. Tantalus is represented by the poets as punished in hell with an insatiable thirst, and placed up to the chin in the midst of a pool of water, which, however, flows away as soon as he attempts to taste it. There hangs also above his head a bough, richly loaded with delicious fruit; which, as soon as he attempts

to seize, is carried away from his reach by a sudden blast of wind. His punishment is to sit under a huge stone hung at some distance over his head, and as it seems every moment ready to fall, he is kept under continual alarms and never-ceasing fears.

Tartarus, one of the regions of hell, where, according to the ancients, the most impious and guilty among mankind were punished.

Telamon, a king of the island of Salamis, son of Æacus and Endeis. He was brother to Peleus, and father to Teucer and to Ajax.

Telegonus, a son of Ulysses and Circe, born in the island of Ææa, where he was educated. When arrived to the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and, being destitute of provisions, he plundered some of the inhabitants of the island. Ulysses and Telemachus came to defend the property of their subjects against this unknown invader; a quarrel arose, and Telegonus killed his father without knowing who he was.

Telemachus, a son of Ulysses and Penelope. He was still in the cradle when his father went with the rest of the Greeks to the Trojan war.

Tempe, a valley in Thessaly, between Mount Olympus at the north, and Ossa at the south, through which the river Peneus flows into the Ægean. The poets have described it as the most delightful spot on the earth.

Tenedos, a small and fertile island of the Ægean sea, opposite Troy, at the distance of about twelve miles from Sigæum, and fifty-six miles north from Leibos. It became famous during the Trojan war, as it was there that the Greeks concealed themselves the more effectually to make the Trojans believe that they were returned home, without finishing the siege.

Terminus, a divinity at Rome who was supposed to preside over bounds and limits, and to punish all unlawful usurpation of land.

Terpsichore, one of the Muses, daughter of Jupiter and Mnemosyne. She presided over dancing.

Terra, one of the most ancient deities in mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclops, Giants, Thea, Rhea, Themis, Phœbe, Thetys, and Mnemosyne.

Tethys, the greatest of the sea-deities, was wife of Oceanus, and daughter of Uranus and Terra. She was mother of the chiefest rivers of the universe, such as the Nile, the Alpheus, the Mæander, Simois, Peneus, Evenus, Scamander, &c., and about three thousand daughters called Oceanides.

Teucer, a king of Phrygia, son of the Scamander by Ida. According to some authors he was the first who introduced among his subjects the worship of Cybele, and the dances of the Corybantes. The country where he reigned was from him called *Teucria*, and his subjects *Teucri*. His daughter Batea married Dardanus, a Samothracian prince, who succeeded him in the gov-

ernment of Teucria. — A son of Telamon, king of Salamis, by Hesione the daughter of Laomedon. He was one of Helen's suitors, and accordingly accompanied the Greeks to the Trojan war, where he signalized himself by his valor and intrepidity.

Thalia, one of the Muses, who presided over festivals, and over pastoral and comic poetry.

Theano, the wife of Metapontus son of Sisyphus, presented some twins to her husband, when he wished to repudiate her for her barrenness. The children were educated with the greatest care, and some time afterwards Theano herself became mother of twins. When they were grown up, she encouraged them to murder the supposititious children who were to succeed to their father's throne in preference to them. — A daughter of Cisseus, sister to Hecuba, who married Antenor, and was supposed to have betrayed the Palladium to the Greeks, as she was priestess.

Thebæ, a celebrated city, the capital of Bœotia, situate on the banks of the river Ismenus. The manner of its foundation is not precisely known. Cadmus is supposed to have first begun to found it by building the citadel Cadmea. It was afterwards finished by Amphion and Zethus, but according to Varro it owed its origin to Ogyges. The war which Thebes supported against the Argives, is famous as well as that of the Epigoni. — An ancient celebrated city of Thebais in Egypt, called also *Hecatompylos*, on account of its hundred gates, and *Diospolis*, as being sacred to Jupiter. In the time of its splendor, it extended above twenty-three miles, and upon any emergency could send into the field, by each of its hundred gates, twenty thousand fighting men, and two hundred chariots. Thebes was ruined by Cambyses king of Persia, and few traces of it were seen in the age of Juvenal.

Themis, a daughter of Celus and Terra, who married Jupiter against her own inclination. She became mother of Dice, Irene, Eunomia, the Parcæ and Horæ; and was the first to whom the inhabitants of the earth raised temples.

Theseus, a king of Athens, and son of Ægeus, was one of the most celebrated of the heroes of antiquity. He was educated at Trœzene in the house of Pittheus, and as he was not publicly acknowledged to be the son of the king of Athens, he passed for the son of Neptune. When he came to years of maturity, he was sent by his mother to his father, and a sword was given him, by which he might make himself known to Ægeus in a private manner. The road which led from Trœzene to Athens was infested with robbers and wild beasts. He destroyed Corynetes, Synnis, Sciron, Cercyon, Procrustes, and the celebrated Phæa. At Athens, however, his reception was not cordial. The sight of his sword on the side of Theseus reminded Ægeus of his amours with Æthra. He knew his son, and the people of Athens were glad to find that this illustrious stranger, who had cleared Attica from robbers and pirates, was the son of their monarch. His ascension

on his father's throne was universally applauded. The Athenians were governed with mildness, and Theseus made new regulations and enacted new laws. Pirithous, king of the Lapithæ, alone wished to gain his friendship, by meeting him in the field of battle. He invaded the territories of Attica, and when Theseus had marched out to meet him, the two enemies, struck at the sight of each other, rushed between their two armies to embrace one another in the most cordial and affectionate manner, and from that time began the most sincere and admired friendship, which has become proverbial. When Pirithous had lost Hippodamia, he agreed with Theseus, whose wife Phædra was also dead, to carry away some of the daughters of the gods. Their first attempt was upon Helen, the daughter of Leda, and after they had obtained this beautiful prize, they cast lots, and she became the property of Theseus. Some time after Theseus assisted his friend in procuring a wife, and they both descended into the infernal regions to carry away Proserpine. Pluto, apprised of their intentions, stopped them. Pirithous was placed on his father's wheel, and Theseus was tied to a huge stone, on which he had sat to rest himself.

Thetis, one of the sea-deities, daughter of Nereus and Doris. She was courted by Neptune and Jupiter; but when the gods were informed that the son she should bring forth must become greater than his father, their addresses were stopped, and Peleus, the son of Æacus, was permitted to solicit her hand. Thetis refused him, but the lover had the artifice to catch her when asleep, and by binding her strongly, he prevented her from escaping from his grasp, in assuming different forms. When Thetis found that she could not elude the vigilance of her lover, she consented to marry him, though much against her inclination. Their nuptials were celebrated on Mount Pelion, with great pomp; all the deities attended except the goddess of discord, who punished the negligence of Peleus, by throwing into the midst of the assembly a golden apple, to be given to the fairest of all the goddesses. Thetis became mother of several children by Peleus, but all these she destroyed by fire in attempting to see whether they were immortal. Achilles must have shared the same fate, if Peleus had not snatched him from her hand as she was going to repeat the cruel operation. She afterwards rendered him invulnerable by plunging him in the waters of the Styx, except that part of the heel by which she held him. As Thetis well knew the fate of her son, she attempted to remove him from the Trojan war by concealing him in the court of Lycomedes. This was useless; he went with the rest of the Greeks. The mother, still anxious for his preservation, prevailed upon Vulcan to make him a suit of armor; but when it was done, she refused the god the favors which she had promised him. When Achilles was killed by Paris, Thetis issued out of the sea with the Nereides to mourn his

death, and after she had collected his ashes in a golden urn, she raised a monument to his memory, and instituted festivals in his honor.

Thyestes, a son of Pelops and Hippodamia, and grandson of Tantalus.

Tiresias, a celebrated prophet of Thebes, son of Everus and Chariclo. He lived to a great age, which some authors have called as long as seven generations of men, others six, and others nine, during the time that Polydorus, Labdacus, Laius, Œdipus, and his sons sat on the throne of Thebes. It is said that in his youth he found two serpents coiled up together on Mount Cyllene, and that when he had struck them with a stick to separate them, he suddenly found himself changed into a girl. Seven years after, he found again some serpents together in the same manner, and he recovered his original sex by striking them a second time with his wand. When he was a woman, Tiresias had married, and it was from those reasons, according to some of the ancients, that Jupiter and Juno referred to his decision a dispute in which the deities wished to be advised, involving a secret concerning the pleasures of the connubial state. Tiresias, who could speak from actual experience, decided in favor of Jupiter, and gave the greater pleasure to the female. Juno, who supported a different opinion, and gave the superiority to the male sex, punished Tiresias by depriving him of his eyesight. Homer represents Ulysses as going to the infernal regions to consult Tiresias concerning his return to Ithaca.

Tisiphone, one of the Furies, daughter of Nox and Acheron, who was the minister of divine vengeance upon mankind, who visited them with plagues and diseases, and punished the wicked in Tartarus.

Titan, a son of Cœlus and Terra, brother to Saturn and Hyperion. He was the eldest of the children of Cœlus.

Tithonus, a son of Laomedon king of Troy, by Strymo, the daughter of the Scamander. He was so beautiful that Aurora became enamored of him, and carried him away. He had by her Memnon and Æmathion. He begged of Aurora to be immortal, and the goddess granted it; but as he had forgotten to task the vigor, youth, and beauty which he then enjoyed, he soon grew old, infirm, and decrepid; and as life became insupportable to him, he prayed Aurora to remove him from the world. As he could not die, the goddess changed him into a cicada, or grasshopper.

Tityus, a celebrated giant, son of Terra; or, according to others, of Jupiter, by Elara, the daughter of Orchomenos. He was of such a prodigious size that his mother died in travail after Jupiter had drawn her from the bowels of the earth, where she had been concealed during her pregnancy to avoid the anger of

Juno. Tityus attempted to offer violence to Latona, but the goddess delivered herself from his importunities by calling to her assistance her children, who killed the giant with their arrows. He was placed in hell, where a serpent continually devoured his liver.

Tlepolemus, a son of Hercules and Astyochia, born at Argos. He went to the Trojan war with nine ships, and was killed by Sarpedon.

Triptolemus, a son of Oceanus and Terra, or, according to some, of Trochilus, a priest of Argos.

Triton, a sea-deity, son of Neptune, by Amphitrite.

Troja, a city, the capital of Troas, or, according to others, a country of which Ilium was the capital. It was built on a small eminence near Mount Ida, and the promontory of Sigæum, at the distance of about four miles from the sea-shore. Dardanus the first king of the country built it, and called it *Dardania*, and from Tros, one of his successors, it was called *Troja*, and from Ilus *Ilion*. This city has been celebrated by the poems of Homer and Virgil, and of all the wars which have been carried on among the ancients, that of Troy is the most famous. The Trojan war was undertaken by the Greeks, to recover Helen, whom Paris the son of Priam king of Troy had carried away from the house of Menelaus. All Greece united to avenge the cause of Menelaus, and every prince furnished a certain number of ships and soldiers. According to Euripides, Virgil, and Lycophron, the armament of the Greeks amounted to one thousand ships. The most celebrated of the Grecian princes that distinguished themselves in this war were Achilles, Ajax, Menelaus, Ulysses, Diomedes, Protesilaus, Patroclus, Agamemnon, Nestor, Neoptolemus, &c. The Grecian army was opposed by a more numerous force. The king of Troy received assistance from the neighboring princes in Asia Minor, and reckoned among his most active generals Rhesus king of Thrace, and Memnon, who entered the field with 20,000 Assyrians and Æthiopians. The Greeks made themselves masters of the place by artifice. They secretly filled a large wooden horse with armed men, and led away their army from the plains, as if to return home. The Trojans brought the wooden horse into their city, and in the night the Greeks that were confined within the sides of the animal rushed out and opened the gates to their companions, who had returned from the place of their concealment. The greatest part of the inhabitants were put to the sword, and the others carried away by the conquerors.

Tros, a son of Ericthonius king of Troy, who married Callirhoe, the daughter of the Scamander, by whom he had Illus, Assaracus, and Ganymedes.

Turnus, a king of the Rutuli, son of Daunus and Venilia. He made war against Æneas, and attempted to drive him away from

Italy, that he might not marry the daughter of Latinus, who had been previously engaged to him. His efforts were attended with no success, though supported with great courage and a numerous army. He was conquered and at last killed in a single combat by Æneas. He is represented as a man of uncommon strength.

Tydeus, a son of Œneus king of Calydon and Peribœa. He was one of the seven chiefs of the army of Adrastus, and during the Theban war he behaved with great courage. Many of the enemies expired under his blows, till he was at last wounded by Melanippus. Though the blow was fatal, Tydeus had the strength to dart at his enemy, and to bring him to the ground, before he was carried away from the fight by his companions. At his own request, the dead body of Melanippus was brought to him, and after he had ordered the head to be cut off, he began to tear out the brains with his teeth. The savage barbarity of Tydeus displeased Minerva, who was coming to bring him relief and to make him immortal, and the goddess left him to his fate, and suffered him to die.

Tydides, a patronymic of Diomedes, as son of Tydeus.

Typhon, a giant whom Juno produced by striking the earth.

Ucalegon, a Trojan chief, remarkable for his great age and praised for the fondness of his counsels and his good intentions, though accused by some of betraying his country to the enemy. His house was first set on fire by the Greeks.

Vejovis, a deity of ill omen at Rome. He had a temple on the Capitoline hill built by Romulus.

Venus, one of the most celebrated deities of the ancients. She was the goddess of beauty, the mother of love, the queen of laughter, the mistress of the graces and of pleasures, and the patroness of courtezans. Some mythologists speak of more than one Venus. Plato mentions two, Venus Urania, the daughter of Uranus, and Venus Popularia, the daughter of Jupiter and Dione. Cicero speaks of four, a daughter of Cœlus and Light, one sprung from the froth of the sea, a third, daughter of Jupiter and the Nereid Dione, and a fourth born at Tyre, and the same as the Astarte of the Syrians. Of these, however, the Venus sprung from the froth of the sea, after the mutilated part of the body of Uranus had been thrown there by Saturn, is the most known, and of her in particular, ancient mythologists as well as painters, make mention. She arose from the sea near the island of Cyprus, or, according to Hesiod, of Cythera, whither she was wafted by the zephyrs, and received on the sea-shore by the Seasons, daughters of Jupiter and Themis. She was soon after carried to heaven, where all the gods admired her beauty, and all the goddesses became jealous of her personal charms. Jupiter attempted to gain her affections, and even wished to offer her violence, but Venus refused, and the god, to punish her obstinacy

gave her in marriage to his ugly and deformed son Vulcan. This marriage did not prevent the goddess of Love from gratifying her favorite passions. Her intrigue with Mars is the most celebrated. Venus became mother of Hermione, Cupid, and Anteros, by Mars; by Mercury she had Hermaphroditus; by Bacchus, Priapus; and by Neptune, Eryx. Her great partiality for Adonis made her abandon the feats of Olympus, and her regard for Anchises obliged her often to visit the woods and solitary retreats of Mount Ida. The power of Venus over the heart was supported and assisted by a celebrated girdle, called *zone* by the Greeks, and *cestus* by the Latins. This mysterious girdle gave beauty, grace, and elegance, when worn even by the most deformed; it excited love, and rekindled extinguished flames. Juno herself was indebted to this powerful ornament to gain the favors of Jupiter; and Venus, though herself possessed of every charm, no sooner put on her cestus, than Vulcan, unable to resist the influence of love, forgot all the intrigues and infidelities of his wife, and fabricated arms even for her illegitimate children. The contest of Venus for the golden apple of Discord is well known. She gained the prize over Pallas and Juno, and rewarded her impartial judge with the hand of the fairest woman in the world. The goddess of beauty was represented among the ancients in different forms. At Elis she appeared seated on a goat, with one foot resting on a tortoise. At Sparta and Cythera, she was represented armed like Minerva, and sometimes wearing chains on her feet. In the temple of Jupiter Olympius, she was represented by Phidias, as rising from the sea, received by love, and crowned by the goddess of persuasion. At Cnidos her statue made by Praxiteles, represented her naked. Her statue at Elephantis was the same, with only a naked Cupid by her side. In Sicyon she held a poppy in one hand, and in the other an apple, while on her head she had a crown, which terminated in a point, to intimate the pole. She is generally represented with her son Cupid, on a chariot drawn by doves, or at other times by swans and sparrows. The surnames of the goddess are numerous, and only serve to show how well established her worship was all over the earth. She was called *Cypria*, because particularly worshipped in the island of Cyprus. Venus was also surnamed *Cytherœa*, because she was the chief deity of Cythera; *Philommeis*, because the queen of laughter; *Telessigama*, because she presided over marriage; *Coliada*, because worshipped on a promontory of the same name in Attica; *Area*, because armed like Mars; *Verticordia*, because she could turn the hearts of women to cultivate chastity; *Apaturia*, because she deceived; *Calva*, because she was represented bald; *Ericyna*, because worshipped at Eryx; *Etaira*, because the patroness of courtezans; *Acidalia*, because of a fountain of Orchomenos; *Basilea*, because the queen of love; *Myrtea*, because the myrtle was sacred to her; *Libertina*, from her inclinations to

gratify lust; *Mechanitis*, in allusion to the many artifices practised in love, &c., &c. As goddess of the sea, because born in the bosom of the waters, Venus was called also *Pontia*, *Marina*, *Limnesia*, *Epipontia*, *Pelagia*, *Saligenia*, *Pontogenia*, *Aligena*, *Thalassia*, &c.; and as rising from the sea, the name of *Anadyomene* is applied to her, and rendered immortal by the celebrated painting of Apelles, which represented her as issuing from the bosom of the waves, and wringing her tresses on her shoulder.

Vertumnus, a deity among the Romans who presided over the spring and over orchards. He endeavored to gain the affections of the goddess Pomona; and to effect this, he assumed the shape and dress of a fisherman, of a soldier, a peasant, a reaper, &c., but all to no purpose, till, under the form of an old woman, he prevailed upon his mistress and married her.

Vesper or **Vesperus**, a name applied to the planet Venus when it was the evening star.

Vesta, a goddess, daughter of Rhea and Saturn, sister to Ceres and Juno.

Vestales, priestesses among the Romans, consecrated to the service of Vesta, as their name indicates. This office was very ancient, as the mother of Romulus was one of the vestals. Æneas is supposed to have first chosen the vestals. Numa first appointed four, to which number Tarquin added two. They were always chosen by the monarchs, but after the expulsion of the Tarquins, the high priest was entrusted with the care of them.

Virgilius Maro, called *the prince of the Latin poets*, was born at Andes, a village near Mantua, about seventy years before Christ, on the 15th of October. His first years were spent at Cremona, where his taste was formed, and his rising talents first exercised. The ten Bucolics were written in about three years. The poet showed his countrymen that he could write with graceful simplicity, with elegance, delicacy of sentiments, and with purity of language. Some time after, Virgil undertook the *Georgics*, a poem the most perfect and finished of all Latin compositions. The *Æneid* was begun, as some suppose, at the particular request of Augustus, and the poet, while he attempted to prove that the Julian family was lineally descended from the founder of Lavinium, visibly described, in the pious and benevolent character of his hero, the amiable qualities of his imperial patron. The great merit of this poem is well known, and it will ever remain undecided which of the two poets, either Homer or Virgil, is more entitled to our praise, our applause, and our admiration. The writer of the Iliad stood as a pattern to the favorite of Augustus. The voyage of Æneas is copied from the Odyssey, and for his battles, Virgil found a model in the wars of Troy and the animated descriptions of the Iliad. The poet died before he had revised this immortal work, which had already engaged his time for eleven successive years. He ordered, as his last will, his un-

finished poem to be burnt. These last injunctions were disobeyed, and, according to the words of an ancient poet, Augustus saved his favorite Troy from a second and more dismal conflagration. The poem was delivered by the emperor to three of his literary friends. They were ordered to revise and to expunge whatever they deemed improper; but they were strictly enjoined not to make any additions, and hence, as some suppose, the causes that so many lines of the Æneid are unfinished, particularly in the last books. The body of the poet, according to his own directions, was conveyed to Naples, and interred, with much solemnity, in a monument erected on the road that leads from Naples to Puteoli.

Ulysses, a king of the islands of Ithaca and Dulichium, son of Anticlea and Laertes, or according to some, of Sisyphus. He became, like the other princes of Greece, one of the suitors of Helen, but as he despaired of success in his applications, on account of the great number of his competitors, he solicited the hand of Penelope, the daughter of Icarius. Tyndarus, the father of Helen, favored the addresses of Ulysses, as by him he was directed to chose one of his daughter's suitors without offending the others, and to bind them all by a solemn oath, that they would unite together in protecting Helen if any violence was ever offered to her person. Ulysses had no sooner obtained the hand of Penelope, than he returned to Ithaca, where his father resigned him the crown, and retired to peace and rural solitude. The rape of Helen, however, by Paris, did not long permit him to remain in his kingdom, and as he was bound to defend her against every intruder, he was summoned to the war with the other princes of Greece. Pretending to be insane, not to leave his beloved Penelope, he yoked a horse and a bull together, and ploughed the sea-shore, where he sowed salt instead of corn. This dissimulation was soon discovered, and Palamedes, by placing before the plough of Ulysses, his infant son Telemachus, convinced the world that the father was not mad, who had the providence to turn away the plough from the furrow, not to hurt his child. Ulysses was therefore obliged to go to the war, but he did not forget him who had discovered his pretended insanity. During the Trojan war, the king of Ithaca was courted for his superior prudence and sagacity. By his means Achilles was discovered among the daughters of Lycomedes king of Scyros, and Philoctetes was induced to abandon Lemnos, and to fight the Trojans, with the arrows of Hercules. He was not less distinguished for his activity and valor. With the assistance of Diomedes he murdered Rhesus, and slaughtered the sleeping Thracians in the midst of their camp, and he introduced himself into the city of Priam, and carried away the Palladium of the Trojans. For these eminent services he was universally applauded by the Greeks, and he was rewarded

with the arms of Achi es, which Ajax had disputed with him. After the Trojan war, Ulysses embarked on board his ships, to return to Greece, but hewas exposed to a number of misfortunes before he reached his ntive country. On the coasts of Sicily his companions stole and Illed some oxen that were sacred to Apollo, for which the god destoyed the ships, and all were drowned except Ulysses, who savl himself on a plank, and swam to the island of Calypso, in gygia. There, for seven years, he forgot Ithaca, in the arms of he goddess, by whom he had two children. The gods at last intrfered, and Calypso, by order of Mercury, suffered him to depa after she had furnished him with a ship and everything requite for the voyage. He was well informed that his palace was bsieged by a number of suitors, who continually disturbed the pace of Penelope, and therefore he assumed the habit of a begga by the advice of Minerva, and made himself known to his son and his faithful shepherd Eumæus. With them he took measus to re-establish himself on his throne, he went to the palace, ad was personally convinced of the virtues and of the fidelity o Penelope. Before his arrival was publicly known, all the impouning suitors were put to death, and Ulysses restored to the peac and bosom of his family. He lived about sixteen years after is return, and was at last killed by his son Telegonus, who hacanded in Ithaca, with the hopes of making himself known to h father.

Urania, one of th Muses, daughter of Jupiter and Mnemosyne, who presided over stronomy. She is generally called mother of Linus by Apollcand of the god Hymenæus by Bacchus.

Vulcan, a god of he ancients who presided over fire, and was the patron of all tists who worked iron and metals. According to Homer, he as son of Jupiter and Juno, and the mother was so disgusted wh the deformities of her son, that she threw him into the sea, s soon as born, where he remained for nine years. Accordingo the more received opinion, Vulcan was educated in heav with the rest of the gods, but his father kicked him downrom Olympus when he attempted to deliver his mother, who ld been fastened by a golden chain for her insolence. He wasine days in coming from heaven upon earth, and he fell in theland of Lemnos, where, according to Lucian, the inhabitants, sing him in the air, caught him in their arms. He, however, bro his leg by the fall, and ever after remained lame of one foot He fixed his residence in Lemnos, where he built himself a place, and raised forges to work metals. The first work of Vuan was, according to some, a throne of gold with secret spring which he presented to his mother to avenge himself for her wt of affection towards him. Juno no sooner was seated on thdhrone than she found herself unable to move. The gods attempl to deliver her by breaking the chains which held her, but to 1 purpose, and Vulcan alone had the power to

set her at liberty. Bacchus intoxicated him and prevailed upon him to come to Olympus, where he was reconciled to his parents. Vulcan has been celebrated by the ancient poets for the ingenious works and automatical figures which he made, and many speak of two golden statues, which not only seemed animated, but which walked by his side, and even assisted him in the working of metals. It is said that at the request of Jupiter he made the first woman that ever appeared on earth, well known under the name of Pandora. The Cyclops of Sicily were his ministers. His forges were supposed to be under Mount Ætna, in the island of Sicily, as well as in every part of the earth where there were volcanoes. The most known of the works of Vulcan which were presented to mortals are the arms of Achilles, those of Æneas, the shield of Hercules described by Hesiod, a collar given to Hermoine the wife of Cadmus, and a sceptre, which was in the possession of Agamemnon king of Argos and Mycenæ. The collar proved fatal to all those that wore it, but the sceptre, after the death of Agamemnon, was carefully preserved at Cheronæa, and regarded as a divinity. The amours of Vulcan are not numerous. He demanded Minerva from Jupiter, who had promised him in marriage whatever goddess he should choose, and when she refused his addresses, he attempted to offer her violence. Minerva resisted with success, though there remained on her body some marks of Vulcan's passion, which she threw down upon earth wrapped up in wool. This disappointment in his love was repaired by Jupiter, who gave him one of the Graces. Venus is universally acknowledged to have been the wife of Vulcan.

Zephyrus, one of the winds, son of Astreus and Aurora, the same as the *Favonius* of the Latins.

Zetus, a son of Jupiter and Antiope, brother to Amphion.

Zeus, a name of Jupiter among the Greeks, expressive of his being the father of mankind, and by whom all things live.

Zoilus, a sophist and grammarian of Amphipolis. He rendered himself known by his severe criticisms on the works of Isocrates and Plato, and the poems of Homer, for which he received the name of *Homeromastic*, or the chastiser of Homer. He presented his criticisms to Ptolemy Philadelphus, but they were rejected with indignation, though the author declared that he starved for want of bread. Some say that Zoilus was cruelly stoned to death, or exposed on a cross, by order of Ptolemy, while others support that he was burnt alive at Smyrna. The name of *Zoilus* is generally applied to austere critics. The works of this unfortunate grammarian are lost.

THE END.

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